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ON THE SPANISH REVOLUTION.

I. CONCERNING THE RELATIONS OF GREAT BRITAIN, SPAIN, AND PORTUGAL, TO EACH OTHER, AND TO THE COMMON ENEMY, AT THIS CRISIS; AND SPECIFICALLY AS AFFECTED BY THE CONVENTION OF CINTRA: THE WHOLE BROUGHT TO THE TEST OF THOSE PRINCIPLES, BY WHICH ALONE THE INDEPENDENCE AND FREEDOM OF NATIONS CAN BE PRESERVED OR RECOVERED. BY WILLIAM WORDSWORTH. —8*vo. pp.* 216. 5*s. Longman, London.* 1809.

II. LETTERS FROM PORTUGAL AND SPAIN; COMPRISING AN ACCOUNT OF THE OPERATIONS OF THE ARMIES UNDER THEIR EXCELLENCIES SIR ARTHUR WELLESLEY AND SIR JOHN MOORE, FROM THE LANDING OF THE TROOPS FROM MONDEGO BAY TO THE BATTLE OF CORUNNA. ILLUSTRATED WITH ENGRAVINGS BY HEATH, FITLER, WARREN, &c. FROM DRAWINGS MADE ON THE SPOT. BY ADAM NEALE, M.D. F.L.S.—4*to. pp.* 116. 2*l.* 2*s. Philips. London.* 1809.

III. AN ACCOUNT OF THE BRITISH ARMY, AND OF THE STATE OF THE SENTIMENTS OF THE PEOPLE OF PORTUGAL AND SPAIN, DURING THE CAMPAIGNS OF THE YEARS 1808 AND 1809. IN A SERIES OF LETTERS. BY THE REV. JAMES WILMOT ORMSBY, A.M. CHAPLAIN OF THE STAFF, &c.—12*mo*. 2 *vols. pp.* 238 *and* 278. *London. Carpenter.* 1809.

IV. LETTERS FROM PORTUGAL AND SPAIN; WRITTEN DURING THE MARCH OF THE BRITISH TROOPS UNDER SIR JOHN MOORE: WITH A MAP OF THE ROUTE, AND APPROPRIATE ENGRAVINGS. BY AN OFFICER.—*London. Longman.* 1809.

TWENTY years have now passed since the first stirrings of that mighty convulsion, which we have hitherto been accustomed to name after the country where it took its rise; but to which future ages will probably affix a title more expressive of the extent to which it will have been spread. Already have the ravages of foreign war and domestic dissension been so undiscriminating and unsparing, that, with the solitary and enviable exception of Great Britain, not one of the independent states, which in the year 1792 constituted the great European republic, now remains, which has not beheld, either its sovereign perish by a violent death, or its capital occupied by an hostile power. And if we revert to the fate of the mighty masters of those countries, (for at all times the history of sovereigns has unhappily occupied more of the attention of mankind than that of nations,) we shall find instances of sweeping desolation, which remind us of the tragic tales of antiquity, in which whole families of proscribed monarchs are exhibited as sustaining every calamity incident to human nature, from the dire curse of some malignant deity. To take, for illustration, the royal houses of Europe; we find that there is not a single continental king, the inheritor of a crown, who is at this hour seated on his throne in his capital. The descendants of the most illustrious of these dynasties, are

now literally fugitives and mendicants; the legal heirs of a second kingdom, trepanned from their dominions, have been transferred to obscure prisons; another royal family has been driven to the new world; two Italian kings have taken refuge in islands of the Mediterranean; one northern sovereign has been deposed by his own subjects, and another, after sustaining the loss of one half of his territory, still fears to return to his ordinary residence. In short, it is only the kings of Great Britain and Denmark, each reigning over islands, who continue to dwell in the palaces of their forefathers. The fate of the European emperors seems yet at issue; for only one of them, and he the first in rank, is in a state of present suffering, tottering on the brink of extermination: while the other two are in possession of their full authority. But of these, it is to be remarked, that both owe their crowns to the murder of their predecessors, their near kinsmen, which they have not avenged, and by which they have profited: the fate of one of them, however, may be distinctly foreseen; whilst the other is pursuing a system of policy so contrary to his real interests, that its consequences cannot well be otherwise than ultimately fatal to himself. The lot of the minor states of Europe, its electorates, dutchies, earldoms, its republics federal and independent, &c. is not less remarkable; and in the history of each, we find traces of that revolutionary spirit, which will give a character and name to the present age.

Many and extraordinary must have been the events which have led to such tremendous and awful conclusions, yet among all these there is not one which will attract more of the attention of posterity, or which at this moment presents so much interesting matter for contemplation, as the *Spanish revolution*, to which it is our wish now to invite the attention of the reader.

In one most interesting particular, and in one only, the revolution in Spain resembles that of France. In both, the political body has been dissolved, and the nation resolved into

its first elements: in both, we beheld that most interesting and fearful spectacle, a whole people called as it were into existence, and a great mass of life infused into machines hitherto inert, and, as it afterwards appeared, but imperfectly organiz·d and fitted to receive the diviner principle: but here the parallel closes. The external incidents which led to the French and Spanish revolutions are so diverse, that they do not obviously furnish either counterparts or contrasts; though it would be no difficult matter to oppose the leading facts which led to the two revolutions, antithetically to each other; as, for instance, it might be said: in the Spanish revolution, the immediate occasion lay in the artfully excited dissensions in the royal family; the nearer members of which, in France, have ever been cordially united: the government of Spain had long continued in the hands of a favourite, who retained his post in defiance of the public hatred, and who was the instrument of foreign intrigue; while the French administration had perpetually changed, and the ministers, though feeble and corrupt in their domestic government, never incurred the imputation of treasonable attachment to foreign powers: the Bourbons of France gave the first impulse to a domestic revolution, by an appeal to an ancient national tribunal, which furnished an organ to the popular sentiment: the Bourbons of Spain invited foreign subjugation by an infatuated confidence in a perfidious ally, to whom, after concurring in allowing him to occupy the bulwarks of their country, they surrendered their very persons, &c. But the bringing together accidental circumstances like these, does not instruct us in the real quality and character of events.

There is, however, one respect in which it will be instructive to compare the rise and result of the popular spirit in the two countries. In France, the zeal and energies of the people had a twofold direction, the repelling of foreign invaders and the effecting of domestic reform. With respect to the former, it would be unjust to deny them their merit;

but when it is considered how easily and rapidly their defensive war was carried to a successful issue; and when the extent of their own resources is estimated, it is surely an overweening partiality only which can ascribe great praise to them: that impelled by the laws of the conscription, they should have since been the conquerors of Europe, and succeeded in reducing independent nations to their own bondage, proves only their fitness as a people to become the instruments of a military tyrant. It is in the love of liberty, in enlightened notions of civil polity, in the voluntary and patient endurance of evil for the sake of humanity, in the brave resistance to domestic tyranny, that, if any where, the merits of the French people are to be found; that people which, mute and trembling, have continued to obey the mandates of the committee of public safety, the directory, and Buonaparte! Unhappily the issue has shewn, that all that was fair and promising on the part of the French nation, was a something foreign to them, a something given and accepted for a season, like a fashion, not springing from their own native character, but imputed to them, and inscribed with their name; that that light, vain, and ingenious race, were utterly incapable of maintaining political liberty, or making any great sacrifices, in behalf either of justice, considered independently of its beneficial results, or of their own felicity, as founded on the triumph of their own exertions.

The truth of this description has long been perceived in this country; but until the event proclaimed what was so unexpected, no one anticipated that any nation in Europe (unless, perhaps, Switzerland) would have displayed in reality those virtues of which France, and the admirers of France, made so loud and arrogant a boast. Who of us can say that he foretold the Spanish revolution, though the designs of France against that country have been long perceived? If with our preconceptions of national character, a prophecy had been laid before us as a problem, and we had been told:—

There is a nation which has long ceased to be warlike; whose military force will be withdrawn from the country; all of whose frontier fortresses, as well as the capital, will be occupied by a foreign power, with a numerous hostile army in the heart of its remote provinces; its princes, attended by almost all the members of the government, the principal nobility, clergy, &c., will leave the land occupied by that power, and concur in abdicating the government in favour of a foreign prince: and then the several provinces of the country, without co-operation, without a head, without an army, a revenue, a foreign ally (though one might be expected), and with the certainty of having to encounter the military force of more than half of Europe, will with one voice declare against the usurpation, and dare all the vengeance of an unprincipled and remorseless enemy—I say, there is no man who would have dared to point out the *Spaniards* as the people capable of such exalted virtue. Yet all this we have witnessed, and we still behold with admiration the continued display of this same spirit.

The surprise which the intelligence of the first burst of Spanish enthusiasm excited in this country, was occasioned, in a great degree, by the utter oblivion into which the Spanish nation and character had fallen among us. The ages of Spanish glory belong as much, at least, to romance as to history; and confounding in our notions the people with the government, we have long been habituated to look upon them as a feeble and decrepid race, with their bodies and their minds alike debilitated by indolence and superstition. If we consult the books written on Spain by English travellers, we shall find this opinion justified, since the greater part of observers see only the large organized bodies which are palpable to sense, while the elements of which they are composed escape observation. Such, however, has not been the opinion entertained by writers of other countries; and as the late astonishing revolution, or rather regeneration of Spain, must

of necessity have taken its origin in the leading features of the Spanish character, it has been thought not unadviseable to incorporate with these strictures, a very original and striking dissertation upon that character, with which few English readers are probably acquainted, and which, both from its own internal merits, as well as from the period of its publication, is eminently deserving our attention. As a great portion of the interest which is attached to the political fragment which follows, arises from the time of its appearance, it is necessary to be explicit as to this circumstance.

Since the year 1806, the writer of the present article has had in his possession a German volume, bearing this title: GEIST DER ZEIT, *von Ernst Moritz Arndt*, 1806, i. e. *Spirit of the Age*, by Ernst Moritz Arndt. This book is a metaphysico-political disquisition on the ancient and modern history of the world, in which the great facts of history are contemplated under points of view, suggested by certain philosophical speculations, which it would not be easy to convey to the English reader, and for which he would not be thankful if they were offered him. There is much obscurity, and a tendency to mysticism, in the dissertations on ancient times, which are strongly contrasted with the popular energy and clearness of the portraiture of our own days. No German has ever mourned over the fall of his native country with greater eloquence and pathos; no foreigner has ever done higher justice to the British name; nor was the character of Napoleon ever drawn with more energy and expression than in this work. This book appears to have been composed in the autumn of 1805. Any thing written at so remote a period, implying the resistance of the Spaniards to the designs of Buonaparte, may surely be entitled to the character of prophecy—the prophecy of discernment and sagacity. The extract which is here annexed is long, but it is *unique*. Some passages may partake of the faults more frequent in other parts of the book, and one of them may require an

exercise of *good-nature* on the part of the *English* reader; but the whole, it is presumed, will excite his attention and interest in an unusual degree.

"SPAIN AND PORTUGAL.—I come now to a nation which I esteem and love. When a boy, Spain and her history had a surprising hold on my affections, so that my sentiments were fixed before my judgment could be formed; and there is always much of truth in such impressions. Later in life, her annals became so dear to me, that I have often anxiously longed to cross the Pyrenees, those mountains behind which, in all ages, even the most remote, were the seats of magnanimity and beauty. Iberia, on the river Pyrenæa, was the golden land of fables among the earlier Greeks; Iberia was the rich secret which the avaricious Phœnicians enviously concealed from the East; Iberia was the prize of victory for which the Romans and Carthaginians maintained such sanguinary conflicts. And what a country and people! In all parts inhabited, blooming in freedom and affluence, crowded with cities and fortresses. The Romans came with the pretence to deliver this country from Carthage. Scipio was, through moderation and wisdom, the man best calculated to secure access to such plausible pretences: with Roman magnanimity he united a still deeper Roman cunning. When Carthage had fallen, the Romans more openly avowed their designs; and a war began which lasted one hundred and seventy years, and was always sanguinary. Victory often declared in favour of the Iberians, who, for a time, inspired the haughty conquerors with such awe, that none of the leaders would take the command of the armies in Spain. No people ever defended themselves more nobly, none were ever more basely subdued by fraud, and cunningly-excited dissensions, and assassination: and, after all, the heroes who refused to survive their liberty were not subdued; they still live as the freest of mankind in the eternity of history! The Romans availed themselves of their ancient art, *division;* preaching to one state freedom, and actually living with it in fraternity and equality, while they were burying other states under their ruins. This served to appease their insatiable rapacity; but was still insufficient for the conquest of so brave and free a people as the ancient Iberians. Spain was too rich, too populous, too firm, and when seemingly prostrate, started up again more resolutely and manfully, and long held the balance of fortune and victory in suspence. Single towns and petty provinces of the extensive country annihilated whole Roman legions, and made the Tiber resound with lamentations. Fifty years after the first Scipio, the Lusitanian Viriathus sprang up, a chivalrous huntsman; unsubdued he fought six years for freedom, whose banners were continually waved over a wider field of the Roman dead. At length, they who might have been proud of victory, basely used the dagger of the

coward against the brave. So fell Numantia gloriously: the vanquished gave themselves the death of freemen, and left the Romans bloody stones, and the flames which issued from the funeral pile of liberty.

"Spain was never wholly conquered by the Romans: even the despot Augustus celebrated Cantabrian triumphs, a proof that the mountains of the north and north-west coast were still unsubdued. Such triumphs were like our Te-Deums. In like manner, the same Augustus suffered himself to be nick-named the Indian, because a mercantile embassy was sent him: Lewis XIV. in like manner, announced to the European courts that he was become emperor of Ava, because a French adventurer had made himself grand vizier of the despot of the sun and moon, and the twelve white elephants. It was thus that formerly the emperor Caius, like Buonaparte in our days, repaired to the coast of Boulogne, threatened the Britons with his sword, and caused his soldiers to fill their helmets with cockle-shells, and pour them forth at the feet of Capitolian Jupiter on the Tiber: he had earned the name Britanicus. Old and new things look often alike.

"The whole race of the earlier Spaniards was noble: the northern mountaineers maintained their freedom and independence the longest. There, the conqueror could earn little besides blows: cupidity was more weak, fear more strong: the people had their mountains, their poverty, and their defiance. For this reason it was, that through all the revolutions of later periods among the Germans and Moors, much of the Roman and Spanish spirit was preserved here. It is here that still survive, distinct from the Spaniards, the remains of the Vaski*: a bold, free, and active race, with manners, language, and a character of their own.

"Under the Roman monarchy, from the first to the fifth century, the province of Spain belonged to the happiest among the unhappy. Even in that horrid age, the splendour of her cities, and the affluence and valour of her people, are celebrated. Learning and culture here made rapid progress, and many of the most celebrated and illustrious men were Spaniards. The great and amiable Trajan too was a Spaniard, and Rome little deserved of this country that she should present her with so worthy a regent. The calamities and ravages which afflicted the frontier provinces of the north and east, did not reach this land, till, about the middle of the dismal third century, the plunderers of Gaul, the Franks, crossed the Pyrenees. That here, and in Africa, learning and a certain affluence preserved themselves longest, is proved by the learned African and Spanish bishops at the commencement of modern history.

"At length the German barbarians entered the country, first the Suevi, the Vandals, and the Alans. The greater part of the two latter tribes crossed the Streights in the year 429, and took

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* The Biscayans.

possession of Africa. Spain remained in the hands of the Suevi, who gradually spread further towards the west. But the valiant Visigoths were already masters of the Ebro. After Clovis's victory at Vougle, they were thrust upon the Suevi. Their valour was decisive, and the Suevi yielded, and were lost in the name of their brethren, the Visigoths. These every where appear to have been milder and more cultivated than the Suevi; and when Arianism was no longer a wall of separation between them, they gradually coalesced with the ancient inhabitants, whose language also conquered, as was the case among the great part of the German race which formed establishments in the Roman empire; a proof of greater culture as well as population.

"In none of the conquered countries does there appear to have remained so much of antiquity which was adopted by the victors, as in Spain. The countries below the Danube had been, from the third century, gradually converted into deserts, through wars and ravages. Afterwards, for six centuries, the rudest barbarians were engaged in conflicts there, till antiquity and the Roman language vanished, even to the very last traces. Italy and Gaul were more exposed to the shock received from the Rhine and the Alps; they were often laid waste, and many conflicts were sustained before it could be settled who were to be the masters. Spain remained in peace till the last impulse from the northern spoilers: she heard only of the wretchedness of other provinces, and herself endured only the minor evil of a weak administration. Even her savage conquerors had cooled their first rage in the beautiful fields of Gaul; nor were they numerous enough at once to subdue the extensive country. The mountaineers of the north and west, and the great and rich cities on the coast of the Mediterranean, long lived in independence. When the Visigoths became at length universal masters, they had already acquired much of the Roman character in the south of Gaul and the north of Spain, and exercised dominion without exciting much opposition. Thus antiquity was never altogether destroyed; much remained of the old Spanish character: and thus, from the mixture of the ancient national and the barbarian character, the consolidation of the valour of the Visigoths with the patriotic integrity of the ancient Spaniards, room was afforded for the rise of a modern and most excellent race. Hence it happened, that a more speedy developement of the principles of modern society took place in Spain, than in the other German empires; a proud domineering hierarchy, powerful nobles and barons by the side of the king, in short, an earlier declension of national power through the multiform authority of feudalism. But agriculture and industry appear to have been much greater in this country, during the sixth and seventh centuries, than in the rest of Europe; and I believe it is an error to ascribe so much to the labours and establishment of the Moors. These, it is true, were a brave and restless people; but being always involved in bloody

warfare with the Spaniards, they must have wanted time to originate such improvements.

"The Moors came in the eighth century, invited by internal dissentions. They subdued by courage and enthusiasm the divided Spaniards, and menaced from Spain the freedom of Europe, till they sustained a severe blow from Charles the Hammer *(Martel)*. When the first powerful shocks of this frightful people had passed aside, Europe began to recover from her terror, and Spain from her subjugation. Yet the beginnings of the vigorous renovation of the state, are matters rather of obscure tradition than clear information. Nearly two centuries of Spanish history are vanished. The Moors, because they attempted too much, had neglected the most material operation, the conquest of the mountains at the north of the peninsula, in the first moment of terror. They also divided themselves into a number of small states: these, it is true, were all to obey one Sultan; but obedience is weak when the sovereign is not strong, and where many take the lead, many follow ill. This the Moors very soon learnt to their cost; and had not Africa repeatedly sent reinforcements of fresh and more warlike tribes, the thirteenth century would probably have seen the end of their government. The Christians gradually descended from their mountains under the guidance of their leaders; and with the tenth century began the Moorish conflict, carried on by the Christians for a long time feebly, and always with divided power. The age of Spanish heroism, of the CID, *Don Roderigo de Vivar*, and the glorious orders of chivalry came. Out of many small states, through intermarriages and conquests, two large and one moderate state were formed, Arragon, Castile, and Portugal. In the thirteenth century, the Visigoths had lain aside all fear of the Moors, who dwelt only in their strong places behind the Sierra-Morena, and on the seacoast. The war lasted two centuries; but it was a war rather of exercise than of terror.

"Spain flourished again. Heroism, chivalry, the imperishable charms of Nature called poetry and song into existence through enthusiasm and love. It is true, the conflicts of the barons still continued, but Iberia had her eternal sky, and her natural treasures, and could not perish through slight evils. Elevation of character, attachment to liberty, deep enthusiasm in love, religion, and the arts, ennobled the nation, which was honoured in foreign lands. The most glorious period was under Ferdinand and Isabella and the first Habsburgers. We find all that is heroic and ideal, collected together in that delightful age. Castile and Arragon became one, and their regents, by address and power, become masters of the whole kingdom, could command all the energies of a glorious people. Now the last Moors in Spain were subdued, and those in Africa learned to obey; America was discovered, Italy conquered by Spanish legions; Spanish chivalry was spread wider; and more widely still, their fame in feats and achievements. But their kings

became despots, annihilated the freedom of their own people, and menaced that of others. Here resistance, there debility became greater, and after a century of most extraordinary deeds, the nation began to sink. Great kings, illustrious tyrants, were succeeded by enervated rulers and devotees. The Habsburg race was debilitated by frequent intermarriages among themselves: Nature produces strength by change, no great man was born again among them. Weakness and the dominion of priests were inherited; yet the admired courage of the legions, which Cordova, Pescara, and Alba, had formed, still remained *the invincible*, even to the middle of the seventeenth century.

"But the glory of the land and people fell irretrievably; Portugal, which united to Spain, could give it no strength, when torn from it, added to its weakness. Both Indies, and the senseless expulsion of the Moors, had cost Spain millions of men; in the everlasting Italian and Burgundian wars, the noblest of the youth were consumed. Encroaching despots and priests, by encouraging laziness and the Inquisition, impeded the springing up of a free race. The lofty spirit of the nation sunk into indifference and apathy: the former culture and the former splendour of the Spanish name, gradually dwindled away. With the treasures of Peru, Spain became poor in gold, industry, men, and strength; and is so still. All Europe was obliged repeatedly to unite, in order to secure to his descendants the great inheritance of Charles the Fifth,—of that Charles under whom Europe had trembled at the name of Spaniard.

"The Bourbons ascended the throne, and many beautiful provinces were torn away. This was no loss; Spain can only become young again through herself, and in the possession of foreign provinces, becomes only more aged. But the moderns have ruled like their predecessors; the lazy voluptuous emasculated race of an Eastern seraglio. For this reason Spain, during the whole of the last century, had no ministers but adventurers from Alberoni to the Prince of Peace, who rise and fall like grand-viziers. Thus has this brave people, within two centuries and an half, sunk into itself, like a cloud-capt mountain which falls into the crater of the volcano itself had formed; its actions are much weaker than itself: a proof that the government is good for nothing.

"We have seen the latest occurrences. At present, a nation of 11,000,000 men suffer the French to levy contribution and tribute upon them, and join in carrying on a war which does not concern them. Yet Nature has raised her eternal mountains between the two people. If at this time the courage of the ancient Cantabrians and Celtiberians survived, Frenchmen would perhaps have crossed the mountains, but not one would return. But the time of deliverance approaches; it is not far off. The Americans are becoming all free, and Spain must be able to live within herself, and more gloriously. Portugal will become subject as it ought; it is the excrescence of a healthy body, if not a part of Spain. The

priests will lose their nimbus, the kings their throne, if they are not willing themselves to labour and reign: then will Spain become, what it once was, one of the most glorious and powerful nations of Europe.

"The great peninsula which, with the islands, is occupied by 14,000,000 men, and once contained from twenty to thirty million, is the most fertile country in Europe. It was once a paradise, and may still become one again, through industry and valour. What has not Nature given? What has not a debilitated and priest-ridden government destroyed? This was the land which produced the gold and iron of the ancient world; there is still enough in the mountains, but the government possesses Peru, and Chili. Once, wheat and rice grew on heights, and in valleys, which are now deserts. The vine, the sugar-cane, the palm, the olive, and the fig, the almond, and the orange, are all here indigenous; the flocks of Spain are her's exclusively, and with these she can make all Europe pay tribute; excellent horses for the plough, and for military service, the finest oxen in the valleys, and on the mountains; silk for clothes, spartum for sails, cords, and nets; salt, which the sun extracts from the sea, fisheries, and the chace. Of all European countries she enjoys the most favourable situation for commerce and dominion: what affluence and what advantages which many countries have not at all, and few in so great abundance!

"Nature assumes here a luxuriant and joyous mien; and half of the spirit of the East hovers over this land: a sensual exuberance of power, restrained by earnestness of character, which gently preserves in repose the flame of life. The Spaniards are the most southern of Europeans, and their country might give them what the Moors have not given them, though it is generally thought otherwise. Let us go back a few thousand years, we shall find the same character in the race; where they are not degenerated, we behold lofty, slender, and sinewy bodies, flexible, yet at the same time firm: their frank and earnest physiognomy displays a broad proud forehead, large black sparkling eyes, a beautiful nose, a manly full mouth, with a lion chin; their colour is brown as the sun is hot, but the women of the cultivated classes are in some districts charmingly beautiful. The character of the people, I mean the general Spanish character, is formed by a variety of provincial feature, for there are some districts and regions in which the language and customs greatly differ. Poor, rough, brave, industrious, and free, the Gallician, the Asturian, and Biscayan, dwell in their mountains, and even now often speak in the tone of the ancient Vaski: the Catalans and Navarrese retain much of the Provençale and Italian character, with whom in the middle ages they were closely connected; the Arragonese are fiery and magnanimous; the Castilian is proud and chivalrous; the Andalusian and Valencian, light, gay, and romantic. The character of the

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priests will lose their nimbus, the kings their throne, if they are not willing themselves to labour and reign: then will Spain become, what it once was, one of the most glorious and powerful nations of Europe.

"The great peninsula which, with the islands, is occupied by 14,000,000 men, and once contained from twenty to thirty million, is the most fertile country in Europe. It was once a paradise, and may still become one again, through industry and valour. What has not Nature given? What has not a debilitated and priest-ridden government destroyed? This was the land which produced the gold and iron of the ancient world; there is still enough in the mountains, but the government possesses Peru, and Chili. Once, wheat and rice grew on heights, and in valleys, which are now deserts. The vine, the sugar-cane, the palm, the olive, and the fig, the almond, and the orange, are all here indigenous; the flocks of Spain are her's exclusively, and with these she can make all Europe pay tribute; excellent horses for the plough, and for military service, the finest oxen in the valleys, and on the mountains; silk for clothes, spartum for sails, cords, and nets; salt, which the sun extracts from the sea, fisheries, and the chace. Of all European countries she enjoys the most favourable situation for commerce and dominion: what affluence and what advantages which many countries have not at all, and few in so great abundance!

"Nature assumes here a luxuriant and joyous mien; and half of the spirit of the East hovers over this land: a sensual exuberance of power, restrained by earnestness of character, which gently preserves in repose the flame of life. The Spaniards are the most southern of Europeans, and their country might give them what the Moors have not given them, though it is generally thought otherwise. Let us go back a few thousand years, we shall find the same character in the race; where they are not degenerated, we behold lofty, slender, and sinewy bodies, flexible, yet at the same time firm: their frank and earnest physiognomy displays a broad proud forehead, large black sparkling eyes, a beautiful nose, a manly full mouth, with a lion chin; their colour is brown as the sun is hot, but the women of the cultivated classes are in some districts charmingly beautiful. The character of the people, I mean the general Spanish character, is formed by a variety of provincial feature, for there are some districts and regions in which the language and customs greatly differ. Poor, rough, brave, industrious, and free, the Gallician, the Asturian, and Biscayan, dwell in their mountains, and even now often speak in the tone of the ancient Vaski: the Catalans and Navarrese retain much of the Provençale and Italian character, with whom in the middle ages they were closely connected; the Arragonese are fiery and magnanimous; the Castilian is proud and chivalrous; the Andalusian and Valencian, light, gay, and romantic. The character of the

people thus formed cannot but be beautiful, and notwithstanding the varieties of distinct provinces, the following are its leading features.

"The Spaniards possess that happy medium between levity and dullness which denotes the noblest men, and can only arise in such happy climates: a delightful mixture of animation and gravity, the elevated and the amiable; hence the noblest products of modern cultivation are to be met with here. Read the ancient annals of the people; hearken to the ancient Spanish and Moorish ballads and romances, when sung to the guitar; enter profoundly into the heroic spirit of their chivalrous orders.—Is there a people in Europe who can exhibit in acts and exploits such splendid examples of valour, devotion, and love; who have so intimately and intellectually blended the romantic and religious enthusiasm of love and christianity; and who by such union have wrought more deeds of magnanimity and heroism? This spirit breathes still freshly in their ancient songs, and in them alone the proud character of the Spaniards may be found. Such were the vanquishers of the Moors, such the great captains in Italy, and the adventurers in India. Our petty age flies to such a life as to a beautiful dream, as to a long elapsed and primitive period; to us, alas! it is become so. The Spanish knight, as he appears there, an earnest character, and an object of dread, is swayed by the thirst of power, but it is for the sake of greatness; the love of gold is a secondary object: other conquerors seek gold or still lower things. The profound genius of a people cannot be more clearly shewn than in such character: contemplate Cortez, Pizarro, Guasco, Albuquerque, adventurers and conquerors; oppose to them the sea-knights of England and Holland. Do you feel no difference? You will then never feel any. The former were knights of the golden fleece, the others, Phœnician navigators. The Spaniards sought for gold and incense; the others, potatoes and tobacco. Hearken to the tones of their language; has the tenderest love, the proudest majesty, ever invented loftier sounds? And during the glorious age of Charles the Fifth, and Philip the Second, how far were they in language, poetry, in every art, science, and grace of life, beyond most Europeans! Give me only the Don Quixote of Cervantes, in which Nature has poured forth all that is most lovely, sweet, and fresh in humanity, all the tenderest sensibilities, all the serene and significant understanding of life, like a gay spring full of songs and blossoms—give me this single book and the divine man who could make it; give me the sublime enthusiasm, the holy spirit of eternal love, in Ponce di Leon.—And I reverence the people that could produce from its body, any thing so noble and great.

"The nation could be ruined, but could never become vile and vulgar. The fidelity and honesty of Spaniards in the petty incidents of life, and in the more extensive concerns of politics, all Europe must honour even without understanding it. It is still the ancient land, they are still the ancient Iberians, and the ancient

Goths. Chivalry and its enthusiasm are gone, but integrity and moral worth have remained. An elevated piety has degenerated into a priest-ridden superstition; without enthusiasm, political honour, and liberty, the basis of all that is beautiful and good remain. Priesthood and oppression have generated laziness and poverty, but could not produce a people of banditti. The ancient spirit of gravity and love is there, the deep enthusiasm still survives; and sweet notes still accompany the guitar under a serene heaven. Let the people be but shaken from the sleep of death, let a king be born who *is* a king, who knows how to command and counsel, and break the cowardly bondage under foreigners; and we shall then see——.

"And shall this noble people perish, and be obedient to Gauls, and hop and skip, and crow like them, as many hope, because they think that the culture of the next age must spring from the Seine? These are the genuine champions of Europe; the French only say they are. Europe cannot dispense with her champions, we cannot forego the hope that from the chaos in which we are, there may still arise a world of order and joy; till this hope be renounced, Europe cannot dispense with her champions. From the North came her redeemers and deliverers, from the South her cultivators. Northern greatness borders on Spanish elevation. May the loveliness and tenderness of the South form an invisible bond between them, and draw them together; and may the scales of justice, beauty, and humanity, be raised by them; and may Europe, which has so foolishly stained herself with blood, cultivate in common, the virtues and energies of humanity!"

The majority of men, belonging to the class of those

"Who think that nothing is but what is seen,"

would certainly before the spring of last year have considered this eloquent and beautiful eulogy of the Spaniards, as the rhapsody of a man who had formed his notions of their national character from tales of the Moorish wars, and the ballads of the Cid, the *Campeador;* the reader into whose hands it might subsequently have fallen, without a testimony of its existence before that period, would have believed it to be designedly adapted to known events, rather than an anticipation of them. Certainly none of our political philosophers can be brought forward, as exhibiting so distinct and clear a view of the peculiarities of the Spanish character, which alone could have led to the unlooked-for occurrences of the last

year. It is only in the works of the great statesman of our age, the political prophet to whom posterity will assign a rank much higher than that of a parliamentary orator, that we can look for anticipations of future events arising from recondite, or moral causes. In BURKE's works we do find a few cursory strictures on Spain, every sentence of which merits our notice.

In the "*Thoughts on French Affairs*," published in the year 1791, Mr. Burke took a mournful and foreboding survey of the different states of Europe, of which it was the specific object to ascertain to what degree each country was replete with the pabulum, which might nourish the revolutionary flame recently kindled in Europe. Jacobinism was the endemic he dreaded; and the object of his anxious investigation was the circumstances which in every state would facilitate its introduction and dispersion. Mr. Burke also discerned, at the very commencement of the revolution, the spirit of foreign conquest in the counsels of the French revolutionary government. He was persuaded that the jacobin empire in France would, if it triumphed in that country, lead to the subjugation of all the European states, in the carrying of which into effect, jacobinism, or in other words, the rendering the populace, parties, or allies, in the war against the government, would be the grand expedient. The illustration of which prediction, we find in the history of the invasions of Holland and Italy. But not all the conquests of the French, and none of the latter, least of all the invasion of Spain, has had this character of jacobinism. Mr. Burke did not anticipate, for instance, an attack upon that kingdom in the least resembling what we have witnessed; and therefore some of his remarks, as far as they indicate a correct opinion of the character of the people, are vindicated, even though as anticipations of specific events they are contradicted. Mr. Burke commences his remarks by one of his pithy and comprehensive sentences, "*As to Spain it is a nerveless country.*" A

statesman might well assert this, who was accustomed to consider rather political bodies, than the characters of nations, as arising from climate and other physical causes, operating upon the great mass of individuals ; and who having studied the political establishments formed by the government of the country, had witnessed the decline both of its navy and army, the neglect of salutary institutions for the promotion of the useful and liberal arts, the removal of the hereditary nobility from public affairs, and their base servility toward the worthless favourite and minion of the court, and the utter want of common faith and honesty on the part of the government towards the public creditor. " It does not possess the use, it only suffers the abuse of a nobility." The pseudo-cortes at Bayonne is a sufficient commentary on this sentence. " That body has been systematically lowered and rendered incapable by exclusion, and for incapacity excluded from affairs." Some of the recent calamitous military occurrences of the peninsula, are a corollary from this fact. Of the clergy he says, " In that body remains the only life which exists in Spain, and is not a fever." And certainly of the higher and more cultivated orders in Spain, the clergy only have displayed those popular and patriotic virtues, to which vulgar prejudice and common-place declamation, may, if it please, give the title of fanaticism, and superstition, and bigotry. The provincial character of the Spanish people, was correctly understood by Burke ;—" The Castilians have still remaining, a good deal of their old character, their *gravidad*, *lealdad*, and *il temor de Dios*; but that character neither is, nor ever was exactly true, except of the Castilians only." " The Catalans and the Arragonians too, in a good measure, have the spirit of the Miquelets, and much more of republicanism than of an attachment to royalty.—They are more in the way of trade and intercourse with France; and upon the least internal movement, will disclose, and probably let loose, a spirit that may throw the whole Spanish monarchy into convulsions." Yet

we recollect that it is in Arragon and Catalonia, at Saragosas and Gerona, that the most splendid feats of heroism have been wrought. While on the other hand, it is precisely in Castile that the fewest displays of valour and resolution have been made. This may have arisen in part, from the defenceless nature of the country, but something is to be ascribed to the character Mr. Burke eulogizes. *Gravity*, *loyalty*, and the *fear of God*, may indeed be stimulated to high exploits, but they favour rather passive, than active courage, and are too sedative in their tendency to be fit agents in resisting the furious and precipitous assaults of a French army.

The diversities which may be found between the predictions of Mr. Burke, and the subsequent events, are no discredit to his sagacity. The wise man will be honoured, who forewarns the inhabitants of a populous town, of the earthquake which is to shake it into ruins; though he do not exactly point out in what direction the shock will come, nor attempts to portray the ruins and vestiges which will be left when the convulsion has subsided.

It is likewise to be added, that had the invasion of Spain been a Jacobin invasion, the result would probably, in all respects, have been such as Mr. Burke anticipated. The most intelligent persons whom the writer of the present article met with in Spain, agreed in declaring, that the long and abhorred administration of the Prince of Peace, the contempt in which the king was universally held for his imbecility, and the detestation with which the queen was viewed for her vices, had so completely alienated the affections of the people from the house of Bourbon, that had Buonaparte found any slight pretext for making an ordinary ministerial war against the court, his entrance into the country would have been a triumph rather than a campaign. It was not till October 1807, that the prince of Asturias came forward and drew upon himself the notice and love of the people. He had been before merely an object of public compassion; he was considered as the

victim of the Prince of Peace, and queen, of whose strange and unnatural cruelties towards him, the absurdest tales were then, and still are credited in the country: according to which, after the most infamous expedients had failed to preclude him from the possibility of being a father, his wife was dispatched by poison. These monstrous imputations are not referred to as believed in, but as shewing the state of public feeling in Spain. The strange occurrences of October 1807, roused the people from their long lethargy; all classes of men began to take an interest in public events, and from that hour the prince of the Asturias became the idol of the nation: a circumstance which has given great offence to an enlightened party in this country, who thinking that the prince had few claims to that love, consider its being lavished upon him, as a proof that the nation were unworthy to enjoy freedom; and in spite of the notorious fact, that all the reformers of Spain, the Duke del Infantado, Cevallos, Jovellanos, the enemies of the Inquisition, &c. attached themselves to the prince, while only the corrupt and profligate courtiers, the placemen and pensioners of the minister, adhered to the side of the father, and since transferred their allegiance to Joseph Buonaparte: this same party have not ceased to misrepresent the present war, as a war in defence of the Inquisition, and all the corruptions of the old government; to which it has been shamelessly added, that the declarations in favour of Ferdinand the VIIth. have been insisted on by the British government, as conditions of the assistance they were disposed to afford the patriots:—falsehoods these, as malignant as they have been mischievous. It was after the prince of Asturias had publicly appeared as the consolation and hope of the country, that Buonaparte conceived and carried on that exquisitely contrived system of delusion and fraud, by means of which, he succeeded in persuading both father and son of his attachment to *his* cause, and under pretence of retaining them in *his* service, obtained possession of the bulwarks of the country. It

is some indemnity to the world which suffers from these iniquities, and will prove to a future age (if endued with a power of deriving instruction from the events of history, which the present age has not evinced,) an inestimable blessing, that an authentic record of the artifices practised by Buonaparte, exists in the memoir of the minister Cevallos: a memoir, the absolute and unimpeachable truth of which is proved by every concurrent testimony; by internal evidence, by the assent of all men of honour in Spain, and by the silence of all the partisans of the Usurper. The unqualified arraignment of this *exposé*, with no better support than a shallow commonplace remark, has brought merited reproach upon a distinguished literary institution, and while unrecanted and unproved, reduces that establishment to the level which is occupied by those who do not join the pretensions of integrity, to the admitted claim of talent. "If we allow them only their merit, what will be their praise?"

The anti-jacobin character of Buonaparte's invasion of Spain, is the most remarkable feature of that most outrageous and profligate transaction, which bears no resemblance to any of his preceding aggressions against the rights of independent nations. The *moral* qualities of this unparalleled act; the *moral* character of that resistance which so unexpectedly sprang up in the peninsula, notwithstanding the state of unexampled abandonment and disorganization, in which, through the arts of the oppressor, the people of Spain were sunk; and the *moral* relations which thence arose between that people and the British government, which with laudable promptitude came forward to their succour, form the *theme* of Mr. Wordsworth's very striking and original performance.

It is necessary to assign the specific character of this work, that the reader may not be disappointed; it is not a political pamphlet, but an ethic essay on a political subject, in which the philosophy of human nature, and the principles of an high-toned and pure morality, are applied to the conduct and

fate of nations: it depends so little upon temporary and local feelings, though the subject embraces the occurrences of the day, that the reader would do well to forget the last gazette, the fate of Sir John Moore, and the dispatches of Sir Arthur Wellesley. But he who does sit down to the perusal of this pamphlet, with the feelings with which we all read, for instance, those of Burke, less for the political matter they treat of, than the great philosophical truths with which they abound, and the splendid eloquence with which they have adorned and elevated our language, will not fail to enjoy a kindred satisfaction from it. It is to be feared however that there will be few such readers. Mr. Burke's spirit-stirring publications provoked the discussion of first principles, both moral and psychological, by which the opinions of every man in this country have been since more or less affected; but in the mean while, the lamentable issue of the political revolutions of the Continent have laughed all speculations to scorn, and the fatal result of the terrible conflict abroad, with the apprehension of its consequences coming at length feelingly home to ourselves, have filled us with so great solicitude concerning the issue of events, that we no longer trouble ourselves concerning their principle. Reviewer apprehends that the strong emotions which were raised in this country, by the unparalleled invasion of Spain, proceeded principally from the proof it afforded of the absolute and frightful power of France; and that it operated more upon our selfish than our moral feelings. He suspects that our disinterested sympathy with the sufferers under this last monstrous violation of justice, was weaker than that which was excited by the far less atrocious, but still, in those days, pre-eminently villainous combination against Poland. Such is the mournful effect upon a whole nation of a long continued and constant exhibition of the gigantic and successful crimes of statesmen and rulers, by which an apathy and indifference to the moral character of public events have been produced, resembling the baneful effects of repeated

strokes of adversity, and extreme poverty, upon the integrity and honesty of private men.

The substitution of a confessed tyranny in France, in the place of a specious but spurious freedom, has led, it is true, to this good effect, that there is no longer in this country a body of men who have an interest in opinions, apparently at war with the interest of their country; and Jacobinism, from being a party, has become a historic denomination. But still it cannot be denied that the survivors and successors of the original advocates of French liberty, are among the least zealous enemies of French tyranny; and that they betray a patient acquiescence in what they dare not and cannot actually assent to. This state of mind appears to REVIEWER so pernicious, that he is anxious to draw the attention of the reader to one or two important, but disregarded topics, and he rejoices that Mr. Wordsworth's publication furnishes him with resources which he knows not where he could elsewhere have found; for in this work the author displays a warm, or as some will say, a romantic attachment to the cause of liberty, a strength of patriotic feeling, a love of Britain, and of what is truly British, a depth of contempt towards France, and a vehemence of hatred and indignation against Buonaparte, which have never yet been publicly displayed together. It will however be right previously to point out the general scope and direct tendency of the book as laid down by Mr. W. himself. These are *involved* rather than *explained* in the uncouth title-page, which, if Mr. W. had preferred a plain and unostentatious, to antique phraseology, might have been somewhat of the following kind. 'An enquiry into the principle of the Spanish revolution, into the mode by which the British government may most successfully give aid to the Spanish patriots; and into the influence of the convention of Cintra upon the war.'

The first striking and original point of view in which Mr W. considers these topics, is this, that he regards the French aggression rather as an *insult* than an *injury*. And, sup-

ported by the public documents, which issued from every province, he represents the Spaniards as acting under the impulse of wounded honour for the outrage committed, rather han from the fear of future suffering, and portrays them under the influence of the noblest enthusiasm.

"Was there ever—since the earliest actions of men which have "been transmitted by affectionate tradition or recorded by faithful "history, or sung to the impassioned harp of poetry—was there "ever a people who presented themselves to the reason and the "imagination, as under more holy influences than the dwellers upon "the Southern Peninsula; as roused more instantaneously from "a deadly sleep to a more hopeful wakefulness; as a mass fluctu-"ating with one motion under the breath of a mightier wind; as "breaking themselves up, and settling into several bodies, in more "harmonious order; as re-united and embattled under a standard "which was reared to the sun with more authentic assurance of "final victory?" P. 113, 114.

In this divine fervour and holy spirit alone lay all hopes of redemption, and the great concern of the British government should have been to nourish and maintain them; but unhappily they wanted less the will than the knowledge requisite to render them the allies of the Spanish people. The English ministry had a sincere desire to assist in the deliverance of the peninsula from the enemy; but they were able only to add an auxiliary force of a few thousand men, and did not consider whether the physical aid they brought might not be more than outweighed by the moral energy they took away. Their generals too were utterly regardless of all that was characteristic and peculiar in the state of Portugal and Spain.* Of this, the convention of Cintra was the first lamentable proof.

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* This complaint is too well founded. A flagrant instance of this error took place on the capture of Vigo in Galicia, subsequent to the departure of the English army from Corunna, which was not once the object of public animadversion. The French garrison being surrounded by the armed peasantry, capitulated to the captain of an English frigate as prisoners of war. The governor had

"Spain had risen not merely to be delivered and saved;—de-
" liverance and safety were but intermediate objects. She had
" risen—not merely to be free; but, in the act and process of
" acquiring that freedom, to recompense herself, as it were in a
" moment, for all which she had suffered through ages; to *levy,*
" *upon the false fame of a cruel Tyrant, large contributions*
" *of true glory;* to lift herself, by the conflict, as high in honour
" —as the disgrace was deep to which her own weakness and
" vices, and the violence and perfidy of her enemies, had sub-
" jected her.

" *If an angel from heaven had come with power to take the*
" *enemy from their grasp* (I do not fear to say this, in spite of
" the dominion which is now re-extended over so large a portion
" of their land), *they would have been sad; they would have*
" *looked round them; their souls would have turned inward;*
" *and they would have stood like men defrauded and be-*
" *trayed.*" P. 109, 110.

Altogether opposed to such feelings were the notions entertained by the British officers in Portugal.

"The British generals acted as if they had no purpose but that
" the enemy should be removed from the country in which they
" were, upon *any* terms. Now the evacuation of Portugal was
" not the prime object, but the manner in which that event was to
" be brought about; this ought to have been deemed first both in
" order and importance;—the French were to be subdued, their
" ferocious warfare and heinous policy to be confounded; and in
" this way, and no other, was the deliverance of that country to
" be accomplished. It was not for the soil, or for the cities and
" forts, that Portugal was valued, but for the human feeling which
" was there; for the rights of human nature which might be there
" conspicuously asserted; for a triumph over injustice and op-
" pression there to be atchieved, which could neither be con-
" cealed nor disguised, and which should penetrate the darkest
" corner of the dark Continent of Europe by its splendour. We
" combated for victory in the empire of reason, for strong-holds
" in the imagination. Lisbon and Portugal, as city and soil, were

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the impudence to introduce an article, in the usual terms, in favour of the inhabitants, that they shou d not be molested, &c.; and the British officer inadvertently *granted* the article. He ought to have erased it with indignation, and observed in the margin, "This is an *impertinent* proposal: the English are come to deliver the inhabitants, and cannot injure them." But as the capitulation was worded, the Frenchman could say to the people of Vigo, "I have forced the enemy to grant you favourable terms."

" chiefly prized by us as a *language; but our generals mistook*
" *the counters of the game for the stake played for.*" P. 63, 64.

In the spirit of this remark, strong and eloquent strictures are added on the circumstances which attended the convention; the recognition by Sir Arthur Wellesley of the title of Duke of Abrantes, the contemptuous disregard of the Portuguese people, &c.

" We ought to have endeavoured to raise the Portuguese in their
" own estimation, by concealing our power in comparison with
" their's; dealing with them in the spirit of those mild and humane
" delusions, which spread such a genial grace over the intercourse,
" and add so much to the influence of love in the concerns of pri-
" vate life."

The courtesy which took place between the French and English generals is severely reprobated; and it is intimated that such a conflict should not have been " exalted by those " triumphs of the courteous affections, and purified by those " refinements of civility, which do more than any thing re- " concile a man of thoughtful mind and humane dispositions " to the horrors of ordinary war."

Such sentiments eloquently enforced by a great variety of illustrations, united to an impressive display of the power of enthusiasm and moral causes in the conduct of war, an exposure of the uncertainty and fragility of Buonaparte's monstrous power, and an exhortation to faith in the final triumph of liberty and virtue, and to the unsparing use of all the means calculated to secure triumph, constitute that part of the pamphlet which affects those who wield the public force of the country; but what respects the public opinion in the country, concerning the Spanish cause, and the character of Buonaparte's government, appears to the REVIEWER of more importance, not indeed in itself, but in reference to the probability that admonition will not be lost upon those for whom it is intended.

To recur again to what has been already remarked: the friends of liberty, as they call themselves, are those whom we

at this day see most ready to abandon the cause of the Spaniards, and to counsel our assenting at last to a tyranny we cannot successfully oppose, and trying the experiment of peace since that of war has failed. When this degrading suggestion is replied to, as it fairly may be, by a reference to Buonaparte's character, more especially as developed in this last and most flagrant of his misdeeds, something like the following language is heard—"It is true, no man can pretend "to justify Buonaparte's conduct. He is a conqueror, and "all conquerors are very bad men; but he is not worse than "others: he is a friend to religious liberty, and improves the "condition of the people wherever he goes. He has behaved "scandalously to the royal family of Spain; but it is not "certain that he has done any injury to the people of Spain. "It is strange that we, who have been bred up to think cer-"tain things very abominable, such as the papal power, the "Inquisition, despotic government, &c. should now raise "such an outcry when they are destroyed. At all events, "great evils are removed, and there is no knowing what "turn things may take: the future calamities we fear, may "never happen; the good is certain, and the evil only pos-"sible." These are the phrases we hear every day, and they include a precious variety of sophisms. Buonaparte is a conqueror, and all conquerors are very bad. This is very true; and it is true, likewise, that the great mass of mankind, who cannot discern or appretiate any individual object as it is in itself, are delighted when, by the aid of some general word, they can class it with some species, by which all further trouble is spared, and the operation of judging is at an end. To designate Buonaparte by the terms conqueror, usurper, &c. is doing little towards forming an estimate of his character. This must be done by considering all who surround him, and the degrees of instruction and culture that belongs to the nations which have been the instruments or objects of his achievements. As a conqueror, he may have

had predecessors, whose ambition may have been as insatiable as his; but do we know of any who has acted so like a swindler? Others may have slaughtered as many men, but who has told so many lies? The character of profligacy, impudence, and meanness, which mark his actions, and in which he has compelled so polished a people as the French to take a share, must have the most destructive influence nearly on the whole of civilized Europe. What principles of justice can be laid down, or carried into effect, by the ministers of the code which bears his name? And what lessons of religion can be promulgated by an hierarchy of cardinals and bishops, who have prostituted themselves by blasphemously sanctioning his atrocities? By the triumph of such monstrous guilt, and chiefly by the assent of those to whom the world at large look up for instruction, all moral relations and ideas are destroyed; and the evil would still be irremediable, did those benefits really arise from the new order of things, which are boasted of so falsely, or with so great exaggeration. But it is this constant reference to contingent effects, and to the physical comfort or misery promoted or occasioned by the conduct of courts and governments, which is one of the most lamentable corollaries from a degrading philosophy. It is not by an enumeration of the murders perpetrated, or the cities sacked in Spain, that the most painful and disgusting impressions are raised, but the desolation of all moral principle which we witness. The sieges of Gerona, Valencia, and Saragossa, &c. are the consolatory incidents of the revolution; for they shew how great crimes have produced great virtues. By far the most frightful feature of the horrid act is the prostitution of the whole French nation, so clearly exhibited in their assent to every act of their master. To those who dwell with complacency on the promises of good made by Buonaparte, these profound reflections are earnestly recommended.

"The true point of comparison does not lie between what the "Spaniards have been under a government of their own, and what

" they may become under French domination; but between what " the Spaniards may do (and, in all likelihood, will do) for themselves, and what Frenchmen would do for them. But,—waving " this,—the sweeping away of the most splendid monuments of art, " and rifling of the public treasuries in the conquered countries, " are an apt prologue to the tragedy which is to ensue. Strange " that there are men who can be so besotted as to see, in the decrees of the Usurper concerning feudal tenures and a worn-out " inquisition, any other evidence than that of insidiousness and " of a constrained acknowledgement of the strength which he felt " he had to overcome. What avail the lessons of history, if men " can be duped thus? Boons and promises of this kind rank, in " trust-worthiness, many degrees lower than amnesties after expelled kings have recovered their thrones. The fate of subjugated Spain may be expressed in these words, —pillage—depression—and helotism—for the supposed aggrandizement of the " imaginary freeman its master. There would indeed be attempts " at encouragement, that there might be a supply of something to " pillage: studied depression there would be, that there might " arise no power of resistance: and, lastly, helotism;—but of " what kind? that a vain and impious nation might have slaves, " worthier than itself, for work which its own hands would reject " with scorn.

" What good can the present arbitrary power confer upon " France itself? Let that point be first settled by those who are " inclined to look farther. The earlier proceedings of the French " Revolution no doubt infused health into the country; something " of which survives to this day: but let not the now-existing " tyranny have the credit of it. France neither owes, nor can " owe, to this any rational obligation. She has seen decrees without end, for the increase of commerce and manufactures; pompous stories without number, of harbours, canals, warehouses, " and bridges: but there is no worse sign in the management of " affairs, than when that, which ought to follow as an effect, goes " before, under a vain notion that it will be a cause. Let us " attend to the springs of action, and we shall not be deceived. " The works of peace cannot flourish in a country governed by " an intoxicated despot; the motions of whose distorted benevolence must be still more pernicious than those of his cruelty. " '*I have bestowed; I have created; I have regenerated; I have been pleased to organize;*'—this is the language perpetually upon his lips, when his ill-fated activities turn that way. " Now commerce, manufactures, agriculture, and all the peaceful " arts, are of the nature of virtues or intellectual powers: they " cannot be given; they cannot be stuck in here and there; they " must spring up; they must grow of themselves: they may be " encouraged; they thrive better with encouragement, and delight " in it; but the obligation must have bounds nicely defined, for

"they are delicate, proud, and independent. But a tyrant has no "joy in any thing which is endued with such excellence: he sickens "at the sight of it: he turns away from it, as an insult to his own "attributes." P. 170, 171.

"It is immutably ordained that power, taken and exercised in "contempt of right, never can bring forth good. Wicked actions, "indeed, have oftentimes happy issues: the benevolent œconomy "of nature counter-working and diverting evil, and educing finally "benefits from injuries, and turning curses to blessings. But I "am speaking of good in a direct course. All good in this order "—all moral good—begins and ends in reverence of right. The "whole Spanish people are to be treated not as a mighty multi-"tude with feeling, will, and judgment; not as rational creatures; "—but as objects without reason; in the language of human law, "insuperably laid down, not as persons but as things. Look at "the past history of our sister island for the quality of foreign "oppression: turn where you will, it is miserable at best; but, in "the case of Spain!—it might be said, engraven upon the rocks of "her own Pyrenees,

"Per me si va nella città dolente;
"Per me si va nell' eterno dolore;
"Per me si va tra la perduta gente." P. 172.

The "fears of the brave and follies of the wise" have been condensed into an adage, and the narrowness of understanding evinced by the liberally-minded, might be associated with these, could it be hitched into rhyme. This applies to the zealots of both civil and religious liberty. Those who expatiate upon the inadequacy and defects of civil establishments, are in the habit of conceiving the condition of the lower classes of the people, under their ancient governments, as so bad, that it matters little by whom they are governed. A Joseph, they say, is as good as a Ferdinand: the people are slaves in either case, and it matters not whether the tyrant be a native or a stranger. This remark betrays a grievous want both of observation and reflection. Were the difference not practical as to its effects, which in fact it is, still the sense of *national* liberty as opposed to *national* freedom, which a whole people feels, is not a capricious unmeaning sentiment. The higher classes are not aware of the powerful influence upon the great mass of the people, of the mere sense of national peculiarities,

and the diversities of external form which distinguish one people from another. Well educated and literary persons, who can enjoy the poetry of a Spaniard, the fine arts of an Italian, the wit of a Frenchman, the metaphysics of a German, to whom the foreigner is no stranger, soon learn to govern their affections, and referring their esteem to personal qualities, the grosser and palpable diversities of language and national character lose their effect upon them: but it should be recollected that the great mass of men can never be thus affected. None of the uneducated, and not all of those who may, choose to lose the national sentiment. What are more universal than national hatreds? They may be irrational, but they are real; and these are excited every instant by innocent varieties of national physiognomy. At this hour, I am persuaded, that the nasal twang which is peculiar to the Frenchman, excites throughout two thirds of Europe as much secret disgust as the black skin, woolly locks, and snub noses of the negroes, which for ages reconciled good Christians to the slave-trade. The Jews would not have been persecuted for ages, could they have laid aside their characteristic features, or spoken well the vernacular idioms of the modern tongue. This is the prime source of the general horror of foreign subjugation; hence throughout history we find that the contests for the independence of nations, have been far more numerous and bloody than those for civil liberty, and the latter has always, except with speculative men, been a subordinate concern. The presence of a foreign soldiery guarding the gates of a city, and foreign magistrates exercising justice, at least nominally, produces a soreness in the minds of the people, which is hardly conceivable by those who have never witnessed its effects. The following petty occurrence took place almost under the writer's eye: it is very trifling in itself, but most momentous as a symptom of a general state of things. Some people were quarrelling in a German town. A French general passed by, and asked the matter. "Only a Frenchman and

" a German disputing," said one. " Go," said he to one of his aids-de-camp, " and see who is to blame: if it is the French-" man, try to pacify him; if the German, let him be caned." This is the spirit of all foreign governments. The instinct of every people tells them this truth; and patriotism and the love of independence are *one* feeling. However grievously the higher may press on the lower classes of a people, they are still *one* people: they have common sympathies and attachments; and the term so generally applied to absolute monarchies, of father of his people, is not always an idle word, but frequently proceeds from and produces the kind relations it expresses. Let us not wonder, therefore, that the Spaniards, in the pursuit of political liberty, have devoted little of their attention to the attainment of a good civil constitution. Yet, for this reason principally, they are now discarded by some zealous reformers in this country. They have published no declaration of the rights of man, nor summoned the Cortes, an institution, by the bye, far less democratic than they suppose, who speak so much about it, and which could not possibly satisfy the English friends of parliamentary reform.

Those who are principally attached to religious liberty, are not on the present occasion less unreasonable than the zealots of popular influence in the state. Buonaparte, they tell us, is the enemy of superstition; he has abolished the monasteries, &c. he is carrying on the reformation:—unjust and scandalous comparison! The reformation, in its origin at least, was the conflict between the spirit of devotion, and the corruption of religious institutions. Beneficial beyond calculation were its consequences. Can we promise ourselves a similar effect from a struggle of infidelity against superstition? As well might we rank in the same class the eloquent declamations of Luther, and the *persiflage* of Voltaire against catholic mummeries. The Central Junta, it has been repeatedly said, has done nothing so wise or beneficial, as what king

Joseph did in abolishing the Inquisition. Those persons who say this, are not aware that it is for *their* sakes, and such as them in the North of Germany, Russia, &c. that this was done. In Spain the Inquisition had long become a mere political machine, or a cover to avoid scandal. REVIEWER has heard from the most intelligent men he saw in Spain, that that odious institution would have been long abolished, but for its salutary effects in repressing excesses committed by the monks, who abuse the power they possess over women at the confessional. Be this as it may, shall we rejoice to find a despotism so strong and absolute, that it can afford to give up the instruments which weaker tyrants are compelled to resort to? The acute remark made by Hume, that corruption is a proof of the liberty of the people, (he should have said, of their power,) may be applied to all these acts apparently friendly to liberty, which Buonaparte orders or permits to be done.

It is here proper to advert to an outcry which has been industriously raised, and which is so absurd that it would not merit refutation, if unblushing audacity were not a passport for any folly. It has been said, that the Spanish people, in their insurrection against the French power, aimed at the establishment of civil liberty; that the English ministry compelled them to declare for Ferdinand; and that the supposed decline of the general enthusiasm, has arisen from the refusal of the Central Junta to give liberty to the people. Now, the declarations in favour of Ferdinand, preceded the interference of the British government, and every man who has been in Spain, will bear testimony to the popular feeling in his favour; but it is said, Ferdinand does not merit this attachment of the people—therefore they cannot love him: it is enough to refer the candid observer to the history of all successions, and to observe that Ferdinand was persecuted by an odious minister when a boy, and has been the victim of an atrocious perfidy since. The people of Spain recognize his right, they pity his

sufferings;—if this sentiment be not *love*, it produces the same effects. Further, these reasoners attribute to the Spanish people a maturity and extent of political reflection they do not possess. All nations feel the difference between a good and bad government; but only a cultivated people reflect on the advantages of a good constitution. But finally, after a long and close attention to all the acts of the central Junta since its formation, the Reviewer sees no reason whatever to impute to them illiberal ideas concerning government, or practices unfavourable to liberty; and he refers confidently to the *Semanario Politico*, an excellent periodical work published under its auspices. Great and fatal have been the errors of the Spanish government, but this is not one of them.

After all, however, were the observation justified by the fact, the Reviewer would not on that account less powerfully feel, that, could the people of Spain sympathize with these *soi-disant* friends of liberty; could they sit down coolly to calculate the profit and loss of submitting to Ferdinand or Joseph; could they suffer their strong sense of the *absolute evil* of consenting for a moment to the iniquity of the usurpation, to be weakened by any reference to the demerits of the royal family of Spain, or the uncertainty of a good constitution hereafter; they would merit all that even a Buonaparte could inflict upon them. One cannot avoid appealing to these philosophers, and asking them whether if (what it requires some stretch of imagination to conceive) there were two competitors for the British crown; the one possessing no better title than that, which, whatever its imperfections may be, is the foundation in fact, if not in idea, both of property and government, viz. inheritance and the acquiescence of by-standers, —and the other advancing a claim like that of Joseph Napoleon:—I say would these gentlemen be induced by the promise of all the Millennium blessings they daily sigh after, —annual parliaments, universal suffrage, abolition of the act of uniformity, &c. &c. to accede to and share in the monstrous

iniquity? They might affect to resent the question as an affront, and assert that the cases are not parallel: they are in truth identical. The faults of the Spanish government are home-concerns: and to apologize for the usurpation of Buonaparte from the vices of the old Spanish government, would resemble a man who, having dispossessed his neighbour of his tenement, should maintain a right of keeping it, by the plea that the former possessor did not keep the doors bolted, and never cleaned the rooms.

These topics require to be discussed at length. The reader who delights in moral disquisition, is with confidence referred to Mr. Wordsworth's pamphlet, in which there is a combination of the philosophic and poetic spirit, unlike any thing which has appeared before the public since the death of the great orator and statesman so often mentioned. This encomium and comparison require however to be qualified and explained, if not for the sake of the Author, at least of his Reviewer. Three qualities have contributed to raise *Burke* beyond all popular political writers. 1. A depth of psychological penetration, and a simplicity of moral remark, delivered sometimes with the familiarity of the tea-table, and sometimes with axiomatic energy and brevity, by which many recondite truths have been added to the stock of popular and national wisdom. 2. A strong and poetic imagination, by which he could throw a glory round any object which it was his purpose to exalt and adorn. And, 3. A power of playfully and gracefully combining the high and the low in nature and in life; by which he could call forth the inferior sensibilities of men, the sense of ridicule, for instance, to co-operate with the higher, the sense of moral truth and beauty: hence his bitter sarcasms, his fine and delicate irony, and that humour which he mixed with grave discussions, from which his sincerity and earnestness might be doubted by those who do not know that a man is never more hearty in a cause, than when he calls forth all his faculties to promote it.

Of the latter of these three powers, as a writer, Mr. W. possesses comparatively little; he seldom relieves his subject by familiar and colloquial illustrations; he is never ironical without being indignant, and he never relaxes into a playful humour.

In what may be considered as the tragic or serious poetry of their several works, Wordsworth may bear a comparison with Burke, but their eloquence is of different character: the imagery of Burke is more varied and dramatic, that of Wordsworth more intense and lyric: the one receives a coloured glare from his objects; the other reflects the pure light of his own mind. Only one short illustration can be given here. It is thus that W. deplores the convention of Cintra, and the reproach cast upon the country by it.

"O sorrow! O misery for England, the land of liberty and "courage and peace; the land trustworthy and long approved; "the home of lofty example and benign precept; the central orb to "which, as to a fountain, the nations of the earth 'ought to repair, "and in their golden urns draw light!'—O sorrow and shame "for our country;—for the grass which is upon her fields, and the "dust which is in her graves;—for her good men who now look "upon the day;—and her long train of deliverers and defenders, "her Alfred, her Sidneys, and her Milton; whose voice yet "speaketh for our reproach; and whose actions survive in memory "to confound us, or to redeem!" P. 107.

It is however in reference to the spirit of philosophy which pervades this book, that the comparison may be most safely hazarded. A few sentences only are extracted from the very eloquent remarks on the influence of religion on the Spaniards, and as purified by suffering, which from page 109 to 118, are singularly striking and beautiful.

"Whatever mixture of superstition there might be in the re-"ligious faith or devotional practices of the Spaniards: this must "have necessarily been transmuted by that triumphant power, "wherever that power was felt, which grows out of intense moral "suffering—from the moment in which it coalesces with fervent "hope. The chains of bigotry, which enthralled the mind, must "have been turned into armour to defend and weapons to annoy. "Wherever the heaving and effort of freedom was spread, purifi-"cation must have followed it." P. 114.

"Even the very faith in present miraculous interpositions, which "is so dire a weakness and cause of weakness in tranquil times "when the listless Being turns to it as a cheap and ready substi- "tute upon every occasion, where the man sleeps, and the Saint, "or the image of the Saint, is to perform his work, and to give "effect to his wishes;—even this infirm faith, in a state of incite- "ment from extreme passion sanctioned by a paramount sense of "moral justice; having for its object a power which is no longer "sole nor principal, but secondary and ministerial; a power added "to a power; a breeze which springs up unthought-of to assist the "strenuous oarsman;—even this faith is subjugated in order to be "exalted; and—instead of operating as a temptation to relax or to "be remiss, as an encouragement to indolence or cowardice; in- "stead of being a false stay, a necessary and definite dependence "which may fail—it passes into a habit of obscure and infinite con- "fidence of the mind in its own energies, in the cause from its own "sanctity, and in the ever-present invisible aid or momentary "conspicuous approbation of the supreme Disposer of things."
(P. 115, 116.)

Yet W. will not possess, or merit to possess, the popularity of Burke, who, being schooled in the House of Commons, always laboured to make himself intelligible to the lowest capacity. W. writes from the woods and lakes, and seems content to be understood and relished by a few like himself: his thoughts are great, but sometimes obscure; his genius is original, and therefore unaccommodating; his style is involved and uncouth, when not impassioned; and he resembles a man who limps till he has walked himself warm: hence the latter half of the pamphlet is better than the former, and he repeats, at the close, the thoughts of the beginning, with great improvement. The reader who grudges his time, may first begin at page 106; but when he has read the latter half, he will hardly choose to leave the former unread. The passages on the colossal but fragile power of Buonaparte, (p. 177); on the Spanish, as opposed to the French character, (p. 175); on the nature of enthusiasm, (p. 184); on the feeling of national independence, as opposed to civil liberty, (p. 165); on the unfitness of statesmen to sympathise with the people, from 133 to 138; and an abundance of

others, are singularly deserving attention.—In most instances the reader will think the sentiment correct, but in some he may deem it carried to excess: and at p. 134, where the author speaks of the consecration of passions, which, if not bad in themselves, are "in the calm of ordinary life rightly deemed "so;" and of their being corrected and embodied, till a "sublime moment of deliverance is to be originated;" he may be reminded, as the Reviewer was, though the author probably did not intend it, of the Sicilian vespers.*

It is now necessary to recur to the last branch of this most interesting subject,—the probabilities of the success of the Spaniards, as afforded by the actual condition of their armies, and the events of the last and present campaign: here some reference at least must be made to the campaign of Sir John Moore, and the several works whose titles form a text to the present observations. It may here be asked, why the title of Mr. Moore's narrative of that campaign, as well as some controversial pamphlets, have been omitted above. The reason is, that the Reviewer does not altogether approve of the modern practice of reviewing a book *per antiphrasin*, that is, by taking no notice of it. Mr. Moore's work is avowedly a vindication of the late commander-in-chief, whose military conduct in that character has been arraigned; and nothing else. And it would be arrogance in an unprofessional man to pretend to appreciate what depends in so great a measure on technical knowledge: an incidental reference will still be made to that work.

The Reviewer is well aware that a large proportion of the public are, at this moment of calamity (September), prepared to consider all that has been hitherto said in this article, either as absurd, or not to the purpose. Late events they may think

* It is remarkable that this horrid transaction is the subject of an ancient Spanish tragedy, in which the patriots, or Sicilians, are the heroes. The play has been revived and acted with effect in the peninsula, since the late troubles.

have given the lye both to professor Arndt's characteristic, and Mr. Wordsworth's assumptions. The latter gentleman, they may say, is both a poet and a philosopher, and such characters have in all ages been exposed to error, from their expecting in life what is true only in idea; they may add that his conceptions of the Spanish character are avowedly founded on the Spanish proclamations, and public manifestoes. These are indeed precious morsels of eloquence, displaying high moral principle, clear and enlightened notions of right and wrong, and a just sense of the atrocity of their infamous adversary, and of the sanctity of their cause; but we err in estimating the average degree of popular feeling from the master-pieces of eloquence, which proceed from superior minds. At all events, the enthusiasm on which Mr. W. has dwelt so long, has shewn itself to be transient and partial: for though some facts seem to prove the genuineness of the virtues ascribed to the Spaniards, other facts as decidedly disprove their universal extent, as for instance, subserviency of some of the higher classes to Buonaparte; the neglect shewn even by the patriots to the English; the quick surrender of Madrid; the frequent defeats of the Spanish armies, &c. &c.—A reflection or two will serve to correct and explain all that is true in this statement, in perfect harmony with the sentiments already maintained.

The old government of Spain, it is universally allowed, was one of the very worst in Europe. Now a government consists not merely in the king and his courtiers: it has a vast tribe of ministerial dependants, military, ecclesiastical, fiscal, judicial, and municipal: all these will therefore partake more of the character of the court, than of the nation. Thus considered, it is perhaps rather to be wondered at, that so large a portion of the ministry, nobility, and prelacy, should have remained faithful to their country, rather than to their apparent personal interests. But why has the patriotic spirit produced effects so little correspondent with its character?

For a very simple reason ; virtue is spirit, and requires its material organ. This organ, or instrument by which it becomes subservient to practical purposes, consists (in reference to the present subject,) in a great mass and variety of acquired talents, of which military skill is one of the most momentous. Now the Spanish people, being abandoned by their government, and destitute of education, are far behind other nations in the mechanic arts, in acquired dexterity, and the œconomical arrangements of business. Besides the shiftlessness and inertness consequent on this situation, there are traits of national character which have accidentally had a fatal influence in the war. Thus the riddle is resolved: whatever pure and unorganized courage and virtue could effect, that the Spaniards have done ; but where, in addition to the noble and heroic sentiment, an accession of talent and skill was requisite; there they have been lamentably deficient. While we deplore the effect, let us not misrepresent the cause. The defence of a city is the easiest of all operations, to a people who have little military skill, but strong patriotism ; who can heroically see their houses undermined one by one, and with inflexible fortitude resolve to perish in their ruins, rather than yield: but the same thing would be utterly impossible to the cultivated, polite, luxurious inhabitants of a city, the seat of all the arts. The heroes of Saragossa would not perhaps have been able to form the line in the ranks of an army, and might have been among the first to flee from Rio-Seco, Medellin, or Belchite. What then ? Shall we raise the vile mercenary, or savage Cossack or Tartar above the citizens of Gerona ? The disasters therefore which have occurred to the Spanish armies ; the panic which, in repeated instances, appears to have diffused itself over the Spaniards when arrayed in the field, do not in the least arraign the correctness of those statements, which have represented the whole Spanish people as animated by one spirit of resistance against the enemy. There is a *passive*, as well as an *active* courage and heroism: and a nation which is

overwhelmed by an irresistible force, which deprives it of all powers of methodized resistance, may still display an unsubdued and invincible mind: and this has been exhibited in every part of Spain. Connected with this observation, there is one interesting and undoubted fact; That in all the districts in which the French have actually been present, and displayed the terrors of their power, and from which they have been subsequently driven; there the people have evinced a more fixed and zealous determination to withstand their reassuming their authority among them, than they manifested in order to oppose their first entrance. The terror and dread of an unknown enemy has sometimes driven the affrighted people to a pusillanimous flight; but when they had seen and felt him, the misery he had already spread, and the influence of his threats, have not been found so powerful as the contempt and abhorrence which his presence had inspired. Possibly with the detestation and horror which all Spaniards felt towards their merciless invaders, was mixed a certain obscure respect or reverence, which great power inspires, even when malignant. All this however was lost when the enemy was known and appreciated. A sufficient instance of this is to be found in the unresisted subjugation of all Galicia by the enemy, even while occupied by the British army, and the subsequent heroic re-conquest of that province, by a tumultuous rabble of half-armed peasants. The strength of moral sentiment on the part of the Spanish people is to be judged by the pertinacity with which they have resisted the attempts of the enemy to allure them into his service. There is one fact which is sufficient to outweigh all the cases of indifference, or pusillanimity, which it is now so common to hear cited against a brave people, with very little or no authority. It is this, that Buonaparte has not once dared to form a Spanish legion, or even a Spanish company, to be incorporated with his other slaves. It has been his uniform pride to see himself surrounded by the select troops of every nation, which he ranks among his vas-

sals. He has an Italian and a Polish guard, to honour him on occasions of state and ceremony; and throughout all Germany, as well as Holland, the troops of the subject princes have always shewn him reverence as the *suzeraine*. After the Marquis Romana had by an act of splendid enterprise, worthy the ancient days of Spanish glory, emancipated nearly 10,000 men in Denmark, there still remained above 14,000 men, whose position in the interior did not allow them to join in the same glorious act of heroic devotion to their country. But they have still borne a silent and unmarked testimony of loyalty and patriotism, no less intelligible and decisive than that of their brethren at home. Of these men not a whisper has been heard during the last twelvemonth; not a regiment or company has been persuaded to declare in favour of the usurper: they have therefore been removed to solitude and imprisonment. Had they been forced into the ranks during the Austrian campaign, we should have heard either through the enemy, of the services they had rendered him; or they would have announced their presence by some act of glorious revenge.

Buonaparte has recently collected the Polish prisoners which belonged to Austria, and formed an army of them, though their late sovereign is still at war with him; but Joseph Buonaparte at Madrid dares not put a musquet into the hands of the meanest of the rabble. While Germans are now arrayed against Germans, and Italians against Italians, not a Spaniard is in arms against Spaniards. His mind must surely be impenetrable, who can resist the impression of such a fact.

On a reference to the publications which originated in the late campaign, there will be found nothing to justify the clamour which is beginning to be raised against the Spaniards. The amiable and lamented commander-in-chief never fails to do justice to the people; though it is to be regretted that even *he* should not have been fully sensible of the peculiar charac-

ter of the war. Of this we have a striking instance, in the displeasure he expressed at the acceptance of Spanish rank by British officers. He considers this as dangerous "to the "interest of the service;" and contemplates the possibility of an opposition of interest, which might well exist in the ordinary wars, but could not occur in the present. The appointment of British officers in the Spanish army was a circumstance which should have been encouraged; corrupt influence was not to be feared, and to hesitate at compliance would have evinced an hard-heartedness and want of feeling, certainly not in the character of Sir John. There is, besides, an error into which he falls, in common with others; he speaks of the "apathy of the Spanish people." Now here the General has evidently confounded two opposite sentiments; he may be said to have apathy, who knows the evil and does not feel it: very different is the case with him who cannot conceive that there is any danger. This may proceed from overweening conceit or wrongheadedness; but it is not apathy. Lord William Bentinck observed justly, "A blind confidence in their own strength, and natural slowness, are the rocks on which this good ship runs the risk of being wrecked." Only one observation more, in reference to Sir John: he is in danger of suffering unjustly, from the unwarrantable publicity given to his letters. It was indiscreet in him to repeat on paper a hasty word which dropped from the Marquis Romana; but it has been an act of *treachery* to print it, even while that General is still in the field. Certainly, Sir John would rather have cut off his hand than pen it, could he have foreseen the use which was to be made of his writings.

Of the several gentlemen, an officer, a military chaplain, and a staff-physician, who have written on the campaign, the Reviewer has now no room to speak at length; nor is there much occasion for discrimination. They have all written books which will be amusing to the class of persons

for whom they were intended, viz. those who will be pleased in tracing on the map with a pin the routes taken by their friends, the captain and the lieutenant; who will eagerly run over anecdotes of selfish popish priests who refuse house-room, and of more kind hostesses who are charmed with a red coat; who will sympathise with the sufferings, really severe, which the British soldier endured, and of which it must be very gratifying to read a minute and heart-rending description; and who will be absolutely delighted to see in a picture, the very houses, bridges, mountains, and dirty roads, which were the actual scenes of this "travel's history." Beyond this, the REVIEWER would not willingly trust his judgement to the guidance of either gentleman: viz.

Dr. Neale having witnessed what, beyond a doubt, was an afflicting sight, the death of a trooper who perished on the road (in a country, by the bye, from which the wretched inhabitants had fled, because they had heard of the excesses committed by the English), is filled with anger, and supposing what the poor man might think, puts into his mouth the following, among other similar lines—

> "'Now harsh be your lot, ye false patriots of Spain!
> "Long and much may ye suffer beneath the French chain.
> "May your children, as conscripts from home torn away,
> "Starve, and perish like us, to misfortunes a prey;
> "Then some pangs of regret your stern bosoms may smite,
> "And the tears of remorse be your portion by night.'"

To heighten the effect of the descriptions, we have a doleful picture of the march of the English along dirty roads, men, women, and children, up to the knees in snow, (one little boy is up to his waistband,) exhibiting them like so many Witheringtons of ballad celebrity,

> "Who, when his legs were both cut off,
> Did fight upon his stumps."

The "officer" cannot do better than tell his readers the tales which he had probably found amusing at the mess, over

the last bottle; and relates the amours of the British officers with the Portuguese nuns!

The Rev. Mr. Ormsby evinces a more liberal and humane spirit, and, as becomes his profession, reprobates unsparingly the conduct of the British. Yet even he, on occasion, appears to regret, that the whole conversation of the ladies, as well as the attention of the people, should be exclusively turned to "politics," that is, we presume, the war!

One more serious word by way of close: Will Buonaparte effect the conquest of Spain? This question is inseparably connected with another; Will he triumph in his scheme of universal dominion? The Reviewer laments that he cannot share the confidence Mr. Wordsworth expresses, that he will not. The power of Buonaparte, it is true, is built on crime; but must it, therefore, be transient, in relation to the lives of living men? It will not be *ever*-lasting, so much is certain; and it will be the reproach of ourselves, if it be *lasting*. But have we not for years been incurring reproach, and do we see signs of amendment? We observe in the animal world, feeble and deformed bodies, which yet maintain a protracted existence. In life, we daily behold virtue and genius oppressed and crushed by the lower qualities of worldly prudence and crafty skill. Look at the long reign of unworthy dynasties; is it certain that governments must perish because they ought to perish?

Will Buonaparte effect the conquest of Spain? If by conquest be meant the overrunning of all the provinces successively, and occupying all the great cities, it is difficult to repress the painful thought that he may. But an extensive country, which is occupied like a garrison town, is not vanquished. The conqueror who now fills the world with terror and dismay, in spite of his splendid successes, must often sympathise with the tyrant of the poet; he must be sensible that he does not catch, with his "success, surcease," and that the conquest of Spain is not "done when it is done."

" If that but this blow
" Might be the be-all and the end-all here,"

then indeed we should despair. For no one who surveys the states of Europe, can doubt the power of Buonaparte to strike that blow. But it is not so that the " inconquerable mind " and freedom's holy flame" are to be extinguished. That the Spaniards have done *any thing* against a foreign tyrant, situated as they were, is their glory; that they have been unable to do more, is the chastisement they suffer for having so long willingly submitted to subjugation under their own princes; and the advocates of liberty, if they were dexterous, instead of urging domestic tyranny to diminish our horror of foreign subjugation, should rather extol civil liberty as the best security for national independence; and they might add to that reflection, this, that to suppose that a people subjugated for centuries, would, at the very first summons of liberty, understand and answer her call, is to undervalue the worth of education and culture. It is not in the order of nature, though it may be of grace, to reward equally, those who come in at the eleventh hour, and those who had toiled through the heat of the day.

Spain, therefore, both in her actual physical powers, and in her moral fitness to resist the tyranny of France, certainly stands far below this country; yet, at this hour, there is no country in Europe which approaches Spain so nearly as Spain approaches Great Britain. Two nations still survive, the one in deep adversity, and the other in high prosperity, though in imminent peril, to bid defiance to the most frightful tyranny that ever menaced mankind. Their cause is one; and if the more prosperous ally could willingly abandon her unhappier associate, she would merit to sink under equal calamities, and her fall would not be dignified by an equal portion of glory.

AN ORTHÖEPICAL ANALYSIS OF THE ENGLISH LANGUAGE; OR AN ESSAY ON THE NATURE OF ITS SIMPLE AND COMBINED SOUNDS, AND THE INADEQUACY OF ATTEMPTING TO EXPLAIN THEM BY MEANS OF THE ENGLISH ALPHABET. THE WHOLE ILLUSTRATED AND EXEMPLIFIED BY THE USE OF A NEW ORTHÖEPICAL ALPHABET, OR UNIVERSAL CHARACTER. TO WHICH IS ADDED, A MINUTE AND COPIOUS ANALYSIS OF THE DIALECT OF BEDFORDSHIRE. BY T. BATCHELOR.—*pp.* 164. *Didier and Tebbert. London.* 1809.

" *Turpe est difficiles habere nugas,*
" *Et stultus labor est ineptiarum,—*"

may be strictly applied to this volume. The common English alphabet is quite sufficient to portray the sounds of the English language to every person's eye, who has learned to speak before he has learned to read and write; and if it be necessary to correct a provincial pronunciation, the only effectual way of doing it is *vivâ voce*. The invention of an alphabet to give the true sound of every consonant and vowel, to those who have never heard the language spoken, is impossible, as those sounds can only be given by referring to other sounds equally unknown to the learner. The only attempt of this kind that had any prospect of being really efficient, is that of Dionysius of Halicarnassus, to express the sounds of some of the Greek letters by the cries of different animals; yet even this plan, though satisfactory as far as it goes, must be very limited in its operation. It is true, that Mr. Batchelor has tried to establish some general criterion, by giving plates of the different organs of speech, and the different configurations of them in utterance; but it is totally impossible for any one to avail himself of these, unless the professor was by to assist in the operation.

We are at a loss to comprehend what Mr. Batchelor can

mean by saying, " that if this plan was adopted by all the " literati of Europe, there is no written language to overturn, " nor old books to render useless," when he has just before given *Dyudyiz* as the proper way of spelling *Judges*, and *Tyurty* as the orthography of *Church*.

If it were really necessary to establish a correct pronunciation of every letter with the least possible inconvenience, the vowel points of the Hebrew, which mark fifteen different vowel sounds, would be most eligible for the vowels; and the Dagesh of the Hebrew, or the diacritical points of the Arabic, for the consonants; but how would even this avail, without reference to other known alphabetical combinations for the proper pronunciation?

Thus much for the general plan. We shall now proceed to notice some of the particular observations; in which it will appear, that among other causes of error, Mr. B. is often led astray by his own adoption of a vicious pronunciation.

In page 9, we are told that the *o* in *rŏgue* and *brŏke*, &c. is different from that heard in the words, *tōne*, *mōan*. This, we confess, is a piece of information entirely new to us, and reminds us of a ridiculous circumstance that happened at Southampton a few years since. A gentleman from the North went thither, with an intent to canvass the town, and desired a person to get him an account of the number of *vŏtes:* now it happens, that as Southampton has a great trade in port wine, almost every house has large *vaults* under it, many of which are let to the wine-merchants; and the agent, deceived by his northern pronunciation, took him for a person who meant to speculate in wine, and instead of a list of the *votes*, got him a list of the *vaults* in the town.

What sort of company must our author have kept, when he thinks it necessary to say, that the longer sound of *a*, as in *had*, sometimes receives a tinge of the *o*, as in the word *order*, and in the following examples, *order* for *ardor*, *hord* for *hard*, *gorden* for *garden*, *cords* for *cards*. We have never

been fortunate enough to hear such sounds from any persons, except London carmen and coalheavers.

The following remark, experience has shown to be perfectly unfounded.

"A foreigner residing in England has constantly as good an "opportunity of learning to speak English as any of the natives "had in their infancy; and an equal degree of attention to the "subject would insure success without any written instructions."

That written instructions would not facilitate the acquirement, we readily admit; but that it ever was acquired by an adult foreigner, we cannot admit. A perfect knowledge of the minutiæ of a language, whether in meaning or enunciation, can never be attained but in very early youth. To use the words of the learned and accurate author of the Essay on the Harmony of Language, though I am almost ashamed to introduce him in such company; "There is a feeling and perception of meaning, independent of reasoning, and often incommunicable by direct instruction, through which, for example, English children of five years old never mistake the difference between *shall* and *will*, which learned doctors of Paris, and even of Edinborough and Dublin, cannot be taught to comprehend."

The following passage is curious: "Some people believe "the trouble of crossing a *t* and dotting an *i* may well be "spared in common writing, as a neglect of it is seldom "attended with any obscurity." These people must be as great economists of their trouble as a certain miser was of his ink, who calculated how much ink he had saved in his lifetime by the same omission.

As a proof that Mr. Batchelor gives a vicious pronunciation of his own, for the proper pronunciation of the English language, we produce two detached quotations from pp. 47 and 91. "The English *ch* or *tch* sounds *ty;* for *orchard*, "*riches*, &c. sound *ort-yard*, *rit-yes*, &c." "I conceive it "has been clearly proved that the English *j* is *dy*, *ch* is *ty*,

" and *sh* is *sy;* consequently if the long *u* is accurately ar-
" ticulated after *d*, *t*, and *s*, the word *duel* is similar to *jewel*,
" *tune* is *choon*, and *suit* is the same as *shoot*."

As a farther proof, if any were necessary, of Mr. B.'s abilities as an orthoëpist, take the following extract:

" When (y) ends one word and begins the next, it affords an
" opportunity of giving an additional proof of its nature, as in the
" following sentences. *I wis you would. Are the fis your own?*
" In these instances it will be perceived that the omission of *h* in
" *wish* and *fish* is so far supplied by the following initial *y*, that the
" defect would not be perceived in common conversation."

What *aures irreligiosæ* these conversers must have! But to proceed with the quotation:—

" In the following instances it will be obvious, that the contact of
" contiguous words presents instantly the idea of *usher*, *glazier*,
" *notcher*, *badger*, and *ledger;* especially if the accent be laid
" on the words that precede your: *Tell us your will. Glaze*
" *your windows. 'Tis not your horse. So bad yourself. He*
" *led your nag.*"

Of such incomparable absurdity we can only say, *Risum teneatis, amici?*

Mr. B. concludes his work by a list of provincial words and phrases, of which he gives the proper explanation; but, like some of the commentators on Shakspeare, he cites many words and phrases as provincial, that are now in general use. For instance; *Close* for a small inclosed field: this is even a forensic term: to break a person's *close*, *claustrum frangere*, is the legal definition of a trespass. *Copse* is used every where for small wood, originally spelled *coppice;* though a fanciful etymologist might perhaps derive it from the Greek word κοπτω, as copse usually means underwood that is cut periodically for poles or fire-wood. And surely that ear must be very fastidious, that rejects as provincial such very general phrases as —*It rains hard*, for *it rains fast. It will soon clear up*, for *The shower will soon be over;* cum multis aliis.

Nothing can shew Mr. B.'s complete incapacity both as an orthoëpist and an orthographist, *i. e.* that he can neither speak nor spell, more strongly than putting *causey* as the provincial pronunciation of *causeway;* since the word *causey* ought to be so spelled and so pronounced, being derived from the French word *chaussée:* but we suppose the sagacious gentleman supposed it a compound of *cause* and *way*.

As Mr. Batchelor professes to pay particular attention to the dialect of the North of Bedfordshire, it is rather surprising that he did not mention one application of a phrase, we believe, peculiar to that part of the country, the using 'I dare say,' as the strongest degree of asseveration; whereas, in general use, it always implies doubt. 'I dare say you are welcome,' is the expression a Bedfordshire farmer would use when pressing his friend to partake of his dinner. There can be no doubt of the Bedfordshire clown's being in the right here; though if one of them should say to any person of another county, speaking of a ford that he knew was not knee-deep, 'you may go over in safety, *I dare say;*' the stranger would hesitate before he ventured, on such an assurance.

Mr. B. is right when he says he believes the word *ay*, signifying *yes*, is the only diphthong of the kind in the English language, when spoken correctly: but in such a work as this, it might have been noticed, that in the dialect of Berkshire, Oxfordshire, and Glocester, the diphthong *ai* or *ay* has always this sound; and wherever a Quaker is introduced on the stage, the actor (it does not seem obvious why) always adopts this pronunciation.

We have, on the whole, seldom met with a work in which there is so little to applaud, as in this. We will however conclude our review of it with two positions that do merit our approbation: one is the deprecating the foolish adoption of such words as *wheats*, *barleys*, &c. by coxcomical agriculturists; the other, the affected use of *sang*, *sprang*, *spat*, and *sank*, in the preterite, by coxcomical grammarians.

AN ADDRESS TO THE PUBLIC, UPON THE DANGEROUS TENDENCY OF THE LONDON FEMALE PENITENTIARY. BY WILLIAM HALE.—8*vo. pp.* 68. *London.* 1809.

"At no period of our History (says Mr. Hale) has the "philanthropy of the British nation shone with that splendour "which characterizes the present day:—the metropolis "abounds with many noble instances of charitable munifi- "cence, which, while they reflect the greatest honour upon the "wisdom of the founders, are a refuge for the destitute, and "a happy means of increasing the knowledge, and improving "the morals of the rising generation." We are truly concerned to differ from so redoubted a champion in the very first paragraph of his pamphlet; but as we shall state our reasons at length for so doing, we trust we shall meet with some pardon for our boldness.

If indeed we were philosophically to examine the different institutions of charity and benevolence, that so highly distinguish modern Europe, we should find them perhaps, in no slight degree, illustrative of the progress of knowledge, and of the moral history of man. The Greeks and Romans, who viewed their situation on the Globe as formed only for conquest and aggrandizement, seem little to have aimed at lessening the sum of human evils, by alleviating the miseries of individuals who groaned beneath them. Whilst they feasted their eyes with the brutality of the Gymnasium, or the cruelty of the Amphitheatre, they dreamt not of institutions that might relieve the indigent, heal the infirm, and succour the distressed. The grand errors of those noble states of antiquity consisted, in their childish admiration of all that is dazzling or theatrical in public character—and in their sordid contempt for those duties of private life, which, extending themselves the most widely in their effects, create so large a proportion of hu-

man happiness. It was Christianity alone which gave private morals to nations; it was this only, that, inspiring the social duties of life, gave birth to those nobler sentiments and feelings, which unite all mankind as an individual nation, in the common bonds of harmony and peace.—It must be confessed however, that the first Christians occasionally attempted to exceed the power of effecting good allotted to mortals, and in the mistaken zeal of their piety, even occasioned much mischief to society.

A view of the tendency of several of our most popular institutions in England, might perhaps excite some doubts in the mind of Mr. Hale, whether the "*charitable munificence bestowed on them*," be really beneficial in "*increasing the knowledge and improving the morals of the rising generation.*"—Of what use are the hospitals we see established for the reception of foundlings? To save, say their advocates, the lives of many infants, who, but for the humanity of these institutions, had been sacrificed by the poverty of their parents! To save then the offspring of a few monsters of the human race, who deserve our execration rather than our bounty, we erect an institution professing to receive the children of the indigent, in which hundreds perish who had never seen the light, but for the certainty their parents possessed, of by this means providing for them. We say perish, for even in Russia, where the cares of an empress watched over an institution of this kind, many died through want of the fostering anxiety of a mother to nourish and rear them. The licentiousness of manners among the lower orders in St. Petersburg, in consequence of the provision afforded to natural children by the foundling-hospital, is remarked by Mr. Malthus and is known to all travellers.

Of what use are the numerous institutions we every where observe for the relief of the poor, but to countenance idleness, and to *produce* poverty? It is to the interest of men to labour, in order to avoid the miseries of indigence, and if left to the natural bent of their minds, uncontrouled and unmolested,

they would exert themselves to better their condition in the world. Alms-houses and poor-houses not only then disturb the natural order of society by giving bounties to indigence, but they violate the established laws of the human mind.—Not that all the evils of life should be neglected or despised by the legislature, or the body of the people. The maladies of the body, the helplessness of extreme age, the losses of unsuccessful industry, and the general mischances of life, it is expedient to alleviate, as far as by pecuniary contributions we can alleviate, misfortune. Human laws indeed are in their designation intended to guard against human misery:—but surely the worst mode of providing for the poor, is to confine the infecting and the infected by moral turpitude within the walls of a poor-house—to add misery to old age, and guilt to disease—to separate those the most tenderly allied to each other, and break the ties of nature—and to draw down the curses of these ill-fated victims of charity, on themselves, and on society.

Of what use are the institutions that seek learning for their end? Intellectual improvement, if it be beneficial to the interests, or necessary to the happiness of individuals, needs no encouragement by means of institutions. It will of itself be pursued, be cherished, be cultivated. In most European countries indeed, the public gives ample encouragement to men of genius and learning: if these countries desire to increase their number, do but let them leave open to such only, the places of honour and emolument in the state, and they will have raised up the most lasting institutions for their production.

On these subjects if we differ from Mr. Hale, much more do we differ from him in his reprobation of the principles on which * Penitentiary Houses, for the reception of prostitutes

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* Mr. Hale only argues against the London Penitentiary: but for the sake of the argument, we have thought it best to generalize

are founded. Not that we believe, any more than our author, that these houses have any tendency to *diminish* the sum of prostitution in society, for by what means could they effectuate this blessing? It must be obvious that they are intended only as a refuge for those who have already *resigned* themselves to prostitution, and could therefore never be designed to *prevent* their so doing. The numbers of females too that they save, are far too inconsiderable (even suppose the demand for them *in the market* were by this means to be diminished) to give rise to any well-founded hopes on this head. We admit too, that Penitentiary Houses are an evil: they afford at best but a reception for profligacy. But we shall endeavour to shew that they are less evils than would be endured by any attempt of the vain visionaries of perfection to suppress them, and that they keep a mean course between an open encouragement of prostitution, and what is as bad,—a malignant intolerance of it. We must premise however, that we are not quite so certain as our author, that Magdalen-hospitals, "in the *result of their operations*, will never lessen but increase" the number of prostitutes. We can by no means bring ourselves to believe that they altogether produce the effect for which he stigmatizes them, and hold out inducements "*to vain curiosity, and vain presumption*," that when tired of a life of guilt, they may resort to the *comforts* of a Magdalen. The moral purgations to which they have recourse in these institutions—the meanness of dress—the austerity of manners—and the constant labour—render them institutions, which the generality of women, from the temperament of their minds, would rather fly from than enter. The

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his doctrines, by which of course they will suffer nothing.—Whilst on this note, we might as well remark, that most of the charitable institutions in London have funds of their own, and are not altogether dependent on voluntary subscription for their support. The precarious nature of the latter mode of subscription, is the strongest argument against it.

contempt with which they are usually treated, even by such pious men as Mr. Hale, is not likely to correct this aversion. Still less is it likely to be effaced, by the exquisite pleasure of hearing perpetually of flames and darkness, and of being regularly sentenced to them twice a day! But even if we suppose an institution to be founded, which gives no violent shock to the habits and feelings of those about to enter it—which, on the contrary, treats them not as its victims, but its children—we do not conceive that any ill effects would result to society from its establishment. The end such foundations propose to themselves, is either to restore those who enter them to their friends, or to fit them for lives of active industry; and the means by which this end is produced, are moral and religious discipline. The objects held out by Penitentiaries, then, are not boons which are desirable: they are at best evils, which *rarely* operate as motives to man in the contemplation of action. One of the usual motives indeed that instigates the human breast to activity, arises from pleasures we seek: but to suppose a being, endowed with reason, and capable of reflection, quitting with deliberation, character, society, and happiness, through the low desire of sheltering itself with the victims of disgrace, in the walls of a hospital—to suppose this being possessed of a heart so callous and brutified too, as to leave all that renders us respectable to others, or dear to ourselves, for the purpose of being degraded in its own family, or driven into servitude with strangers—is to alter the usual motives of human actions, and the nature of man. Mr. Hale however, after Mr. Colquhoun, asserts, that most of the abandoned females in this city *(whatever may be their outward appearances)* were once in servitude. To them then a restoration to labour can be no hardship, and a Penitentiary no evil, whilst "the vain curiosity of a life yet untried," and the "vain presumption" in their own prospects of success, might have prompted them, as they will prompt others, to embrace prostitution, from which, if unprosperous, they can so easily

escape. But we will ask, would this "vain curiosity," or this "vain presumption," in the youthful mind, be the less, although there was no Penitentiary? Do we not find these, in every trade, and in every profession, forcing men into chances, from which it is as one to one thousand, if they obtain success; and yet in which, want of success might prove their ruin? Let us not conceal the truth through the fear of censure. It is because the wages of prostitution are, *in some* instances, higher than the wages of servitude, that many pass from the one state to the other, relying as they do, in their good fortune, and desirous as they are of mending their condition. They are human beings, and are subject to the fallacies and failings of our nature. But is it on this account, that if they become wiser and repent their errors, they are at that very time, to be forced for a settlement (7) from parish to parish, and finally imprisoned in a poor-house for life? Or are they, with guilt on their minds, and with consciences awakened to the horrors of their situation, to be driven to madness (61) in the solitary cell of a prison? That heart must indeed be callous, and that mind dead to sensibility, which would persecute and torture fifty-thousand * women, whose condition is the most wretched and helpless in society! But besides these considerations, the argument of the author proves too much, and refutes itself. Thousands, who earn the wages of infamy by prostitution, would never submit to the multiplied evils of their condition, were it greatly alleviated by the blessings of a Penitentiary. There would no longer be prostitutes to croud our streets, and infest our public places of resort, did the good held out by a hospital for Magdalens, much more than compensate for the wretchedness they endure in their first situation.

It seems however, that in one of the hospitals for penitent prostitutes in this metropolis, they bestow donatives on the

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* Colq. on Police.

females, who, restored to servitude, conduct themselves prudently and virtuously in their situation. We agree with Mr. Hale, that this policy is foolish in the extreme! If these females be really sincere in their professions of penitence, they will spurn at a bounty which seems to suppose them actuated by avaricious motives; or at any rate, supposing them incapable of heroic conduct, a donative to these is useless, at the same time that it diminishes the society's funds for active good. But if on the contrary, they be insincere, then does the donative act as a bounty on hypocrisy, and a reward for vice.

But even if we suppose the establishment of Penitentiaries to act indirectly as an incentive to prostitution—still are there no reasons that would incline us to adopt them, and to relieve the wretched females who wander in our streets? Is there no instance in which we might adopt a less evil to avoid a greater? And in so doing, should we not be sanctioned by the principles of an enlightened prudence? The laws that spurn from them the unhappy race of women who live by prostitution—which will not permit them a house to dwell in at home, and yet whip them for vagrants if they wander abroad —those laws which would thus compel them to quit an existence that is odious, and rest (where alone they may) in the grave, call forth in those who obey them, such savage principles, as it is in the power of Christianity only, and its institutions, to soften. The Penitentiary Hospitals tend then to counteract the ill effects of a bad system of legislation, and restore the feelings of nature to our bosoms. And is it nothing in an institution, to promote benevolence, even although it be extended to the most degraded of human beings? Is it nothing, to hold out the principle to society, that even the most vile of its members are yet endowed with feeling, with sentiment, and with reason—are, in short, human—and are entitled to our compassion? Were the doctrines of benevolence universally inculcated, in every law, and in every institution in

states, how many crimes would be prevented---how much happiness be promoted in the world! In the grand principles of benevolence indeed, the law of God and man coincides. It can never be said then, that Penitentiaries are not to be supported "by precept or example" from the word of God—from those sacred writings that were hymned to the earth with strains of peace and good-will to our kind, and which announced to us the tidings, that angels round the throne of glory rejoice when one sinner is converted to repentance. It was Heaven itself that said to the penitent, "*Sin no more:*" but it accompanied not its reproof with maledictions: it hurled not its bolt against the trembling convict. Well would it be for many, if, in decrying vice, they remembered the lesson it inculcates; if, in censuring the failings of their fellow-creatures, they forgot not that themselves are but men. The wretches whom the pamphleteer would pursue with the vengeance of the law, are, we suppose, endowed with feeling, and if persecuted by the laws—proscribed by opinion—deserted by good men—and detested by bad; would they, does he believe, be inclined to virtue, to which they have no inducement, or be hardened in vice and iniquity? Is there nothing to fear from confirmed wickedness, nothing to be dreaded from outcast malice? The policy is always bad, which places any class of human beings without the pale of mercy. It takes from them all retrospect of the melancholy past, and all hopes of the future. It goads them on to the insensibility of vice, or to the madness of desperation. Fortunately for the species, expediency and humanity are always co-ordinate with each other. It is only in a code, ruthless and vengeful, that they are separated, and that the sad example of persecution, often so fatal to the institutors of laws, is held out to the people.

But even supposing we were to follow the advice of Mr. Hale, and to awaken "the sleeping lions of the law" against the prostitutes of London, does he really think, that by these

means we shall be able to exterminate them? Or will not this crusade be attended with as much folly as the pious ones that preceded it? Over and above the particular stimulus we have ventured to point out, as actuating those in servitude, prostitution proceeds from poverty, inexperience, or the vices of parents in neglecting the moral education of their children—evils which will ever exist so long as the world continues, and the effects of which, in this instance, it is absurd to punish, for the obvious reason, that such punishment is productive of more mischief than good. The Queen of Hungary, with a laudable zeal, worthy (says a profound writer) of a better cause, endeavoured to repress the evil which is the subject of the present discussion. What was the consequence? "La "corruption se répandit dans la vie publique et privée: le "lit conjugal fut violé; le siége de la justice fut corrompu. "L'adultère acquit tout ce que perdoit le libertinage. Les "magistrats firent un trafic de leur connivence. La fraude, "la prévarication, l'oppression, l'extorsion, se répandirent "dans le pays; et le mal qu'on vouloit abolir, reduit à se "cacher, n'en devint que plus dangereux."

All crimes should indeed be only punished in proportion as they tend to violate the public peace and security. To follow any other rule of punishment, is not only to destroy an established mode of justice, but, by producing unnecessary evil, to violate the sacred rights of mankind. Without entering into any discussion on the tendency of prostitution to the destruction of human happiness, we may, by observing the leniency with which it was treated by the states of antiquity, and which is still practised towards it in Holland and China, assure ourselves that it does not offer any violent shock to the public repose.

The intolerance of prostitution, therefore, may be so far considered an evil, as it leads to the persecution of thousands of women, who are already sufficiently wretched, without producing any adequate advantage to society: and, on the

other hand, all that induces to the toleration of it, is, to the contrary extent, a good. On this principle alone, Penitentiary Houses deserve our praise, as they tend to diminish various pains (if we may say so) of supererogation, inflicted by the legislator on a class of human beings, without any motive that is prudent, or any end that is attainable. It is impossible, indeed, by laws to prevent prostitution; and if punishment is for the prevention of crimes, and not for the purposes of vengeance, it is absurd to punish it. But if we tolerate this evil as proceeding from necessary and overruling causes in the moral constitution of man, it surely becomes us to extend our compassion to those who fall beneath it. This is the language both of reason and of nature. There appears to be no medium between toleration and humanity to those whom we tolerate; our suffering wretches to exist in society, and our relieving the miseries to which, partly by our act, they have been exposed. Or if the calculating mind can discover a line of difference, it is such as charity must shudder at drawing. But in reality, the alms we extend to the beggar, and to which we believe there is no one that will object, proceed on the belief, that as he exists by the fated condition of our nature, and by our countenance, we ought not to deny him the means of subsistence.

If, indeed, we consider prostitution as, in a great degree, proceeding from the very weakness which, by promoting the exertions of individuals, embraces and amplifies the circle of public interest, we might perhaps be tempted to think, that as the motives that lead to the practice of it are not the most pernicious, so compassion to those misled by them is not an offence the most fatal to society. Few, very few of those, we are tempted to believe, from a survey of Mr. Colquhoun's computation, who have at present abandoned themselves to the town, have done so through any other motives than those of ambition. The desire of bettering our condition in the world, is the grand key-stone on which the fabric of huma

happiness is raised; and he surely knows little of men and of morals, who, declaiming against this principle, would openly or indirectly punish it. If it occasionally produces partial evil to individuals, it is certainly just and fair that they should suffer from the injuries they have brought on themselves, and they ever will suffer from the effects that imprudence sooner or later induces. More than this would be unjust; more than this would be inhuman! If from the misfortunes they have suffered, any are led to a sense of the errors that caused them, it surely would be illogical (to say nothing of its cruelty) to tell them, "Because you *have been imprudent*, we will drive you from the bosom of society; we will punish you with the utmost rigour of our power." On the contrary, what consequences could, in the instance before us, possibly result from the opposite conduct, but the lesson to the world, that the crime of prostitution is attended with such calamitous effects, that those who are guilty of it, rejoice at being restored, even by the charity of strangers, to their former situation? Such Magdalens are surely the best able to point out to others the pains they have suffered, and the miseries they have endured; and of demonstrating to them the folly of quitting the paths of virtue and of quiet, for the precipices of vice and sorrow!

Nor need we fear that, in giving the reins to our benevolence in this instance, we shall injure society; as a life of prostitution is so contrary to the apparent interests of individuals, that no prudent female who has the power of avoiding it, will submit to it; no prudent mother will hold it out as a source of emolument to her children. If the vain among the lower classes are tempted to embrace it, through the hope of ameliorating their condition, the very same principle will teach those in higher stations to avoid it. Passion may, indeed, rule a few; but prudence will constantly sway the multitude.

The contamination, however, that is suffered from the in-

tercourse with a penitent sinner, it is to be hoped, is not so great as is dreaded by Mr. Hale; or Christianity is useless, and the Gospel a dead letter. But we are much inclined to think that, great as it might be, the patience that endures is more to be praised, than the pride that forbids it. The morality of the present day, however, appears to be of a gloomy aspect: the religion is somewhat more terrific. "Oh! the *dignity* of that Being, who has an everlasting hell to be the representation of his grandeur; there he rides in magnificent though gloomy state, and marches over a *world of damned heads*, with most uncommiserating disregard and disdain." Reynold's Enquiry, ques. 39, p. 303, quoted in Mr. Evans's pamphlet.

But it is to be wished that philosophers, however they may delight themselves with *diabolizing* the pure and incomprehensible nature of Omnipotence, would abstain from introducing in their tenets the spirit of malice against his creatures. They may be eloquent in the pulpit; they may even be orthodox to the generality of their hearers; but beyond the magic of their circle they had best be silent. Not that we blame the darkness or the mystery of their learning, for of these they are the best judges; but we wonder that they should think themselves qualified by these alone, "to shed day" on subjects that require other habits of thought and other faculties. "No man," says the great Berkeley, "in virtue of being conversant with such obscure analytics, should imagine his rational faculties to be more improved than those of other men, which have been exercised in a different manner, and on different subjects; much less erect himself into a judge, and an oracle, concerning matters that have no sort of connexion with, or dependence on, those symbols or signs, in the management whereof he is conversant and expert."

It is curious, and, we will add, instructive, to listen to these philosophers when they become legislators, and desire to

reform and to better the people. Mr. Hale (whom we by no means accuse of belonging to this sect) sets out in his plan of reform by assuring us, that were parish-officers less negligent in the duties of their station, we might expect to see fewer women abandoned to the town: thus, in effecting a reform, he supposes that a reform has already taken place, and mathematically demonstrates to us, the grand and important truth, that some members of society would be better, if others were not worse. But the Θεος απο μεχανης—the personage who is to untie every doubt and overcome every difficulty, is, with him, and with all reformists of his school, a justice of the peace. This great officer in all plans of reformation, is always to perform a difficult but important office in the animal œconomy of society—no less than that of supplying the hot water that cures all ills. We mention this as highly to the honour of the reformists, as it proves them to possess that which is always a characteristic of genius, we mean, simplicity of invention; it shews them likewise to be great admirers of our present laws, and consequently great patriots. But it is worth their while, seriously, solemnly, and deliberately, to consider, whether, on the whole, after an accurate and minute view of the subject in all its bearings, it would be beneficial to the public to add to the natural abstruseness of Burn's Justice. By reason, indeed, according to Hooker, man attaineth to the knowledge of things that are and are not sensible; so that probably, in time, these addenda to Burn might be perfectly intelligible: but then, according to the same author, had Adam continued in his first estate, this had been the way of life unto him, and all his posterity.

We conclude these observations, which we fear have been tedious to the reader, with the observation of a good man and great divine, with whose works we wish that all dissenters, of every class and denomination, would make themselves conversant.

"Yea, I am persuaded, that of them, with whom in this

cause we strive, there are whose betters amongst men would be hardly found, if they did not live amongst men, but in some wilderness by themselves." Hooker, b. 1.

THE COLUMBIAD, A POEM. BY JOEL BARLOW.—1 *vol. royal 8vo. 342 pages of verse, 74 of notes, 33 of introduction, and an index. Phillips, London.* 1809.

THERE is more injury to be dreaded from overlooking the errors of a bad book, than from depreciating the merits of a good one. The undeserved success of a feeble or affected writer, continues to have a baneful influence on the world of literature, long after the temporary tumult of popular applause has subsided into silence. It may be doubted, therefore, whether the critic, who should treat the spurious offspring of a perverted taste, or a prurient imagination, with a weak and mistaken tenderness, would not be guilty of greater injustice to the interests of literature, than he whose veneration for established excellence should lead him to receive the first attempts of a meritorious writer with a degree of sceptical frigidity, that his friends and admirers might hastily ascribe to the influence of dishonourable passions.

Whatever the phalanx of unsuccessful writers may be willing to assert, of the malignity and injustice of modern criticism, a very slight review of the literary history of the last century must convince the disinterested part of our readers, that the majority of the periodical journals are rather to be condemned for undeserved indulgence than for undue severity. Of the innumerable productions which have received the rapturous plaudits of contemporary critics, how few have descended to posterity; or passed from the last generation to the present, with a character in any degree elevated above that

of unoffending mediocrity? Yet it has still more rarely happened, that a book, which, at its first appearance, was received with coldness or reprehension, has afterwards commanded, by the resistless power of intrinsic excellence, the tribute of a late and unwilling admiration.

When, however, we are compelled by a conscientious regard to the responsibility of our situations, to discountenance the unfounded pretensions of assuming mediocrity, or to dissipate the delusions of vanity, and the dreams of inexperience, it is a painful sacrifice of inclination to integrity. Our feelings would persuade us to be lenient; but our duty commands us to be just. A feeble versifier may be in himself too insignificant to excite our anger, and too inoffensive to deserve our castigation; but when he is elevated by the indiscretion of his admirers, to a temporary rivalry with the acknowledged standards of poetical perfection, his admirers alone are answerable for the prominence of his deformities, and the severity of his punishment.

When the production that now presents itself to our consideration was first announced to the world, arrayed in all the adventitious splendour that mediocrity can receive from the hand of national partiality, the judicious and the candid were inclined to regard it as a phænomenon in the world of literature; as an unexpected and preternatural realization of the wishes of our transatlantic imitators, rather than as a poem of which the appearance could have been reasonably anticipated from a dispassionate estimation of the moral and political causes which were likely to bias the attempts, and influence the exertions of American genius. It was scarcely to be expected, that a people, of whom the local institutions were so little calculated to cherish, or excite the fervour of poetical enthusiasm; whose manners were not only inimical to every feeling of sentimental association, but apparently unsusceptible of future cultivation; inhabiting a country which, while

it displayed every charm of the unanimated landscape, was deficient in all the requisites that give interest or animation to poetical description; should be the favoured brethren of a poet who delineated with equal felicity the magnificent and the beautiful: of whom the pathos was unvitiated by affectation, and the sublimity undegraded by bombast; superior to Pope in the lighter graces of humourous composition, and the softer delineation of the tender passions, and little inferior to Milton in the loftier flights of an excursive imagination; uniting to every quality of original and unfettered genius, the ornaments, and the elegancies of a versification at once unrestrained, energetic, and harmonious!

If such were the sensations of surprise and satisfaction with which an English critic received the first annunciation of the VISION OF COLUMBUS, they were succeeded on its actual appearance, by feelings of a very opposite description. The rapidity of its local circulation, and the extent of its local fame were soon discovered, to afford only a melancholy proof of the barrenness of contemporary genius, and the conscious hopelessness with which the Americans themselves looked forward to the appearance of a national Homer. We have not selected it, therefore, as a subject of review on account of its intrinsic merits; but because it is in some degree elucidative of the progress of criticism and poetry in the United States, and of those restraints, and inconveniences to which every transatlantic writer must be partially subjected. We are likewise afraid, that unless the faults and imperfections of Mr. Barlow become the object of impartial exposition, his singularities may become fashionable, and that his poem, instead of being judged by those rules which criticism has been able to deduce from a philosophical examination of the ancient productions of poetic art, will itself become the model of a new school of transatlantic imitation, of which the unnatural proportions, and the frantic gesture, display as little resemblance

to the acknowledged standards of legitimate excellence, as the wild monstrosity of the mishapen idols of the Western-peninsula, to the grace and symmetry of the Apollo Belvidere.

Though we are by no means inclined to ascribe to Mr. Barlow the possession of very uncommon abilities; yet we willingly allow, that many of his defects are to be imputed to the disadvantages of his situation, rather than to the mediocrity of his talents; and as a candid examination of the causes of his failure may tend to discourage his literary countrymen from an attempt which reason and experience have taught us to regard as hopeless; we shall gladly incur the risk of exciting their present displeasure, in the expectation of being able to deserve their future gratitude.

How much the poetry of Europe has been indebted, for its most pleasing ornaments, and its most interesting subjects, to the fables of classical mythology, and the legends of popish superstition, it would be useless to explain. The delusions of ignorance and idolatry, however they may be regretted by the philanthropist, or despised by the philosopher, have always been a fertile source of materials to the poet. Even the most sacred offspring of human genius, the poems which commemorate the triumph of our Saviour over the idols of ancient adoration, are indebted for their most beautiful allusions, and their happiest illustrations, to those very fables, of which the absurdity and profaneness are the first great foundations of their argument. Nor have the local superstitions of our own country been less adapted to the purposes of poetical amplification. The dramas of Macbeth and of the Midsummer Night's Dream, are in themselves sufficient to demonstrate how much assistance the real poet can derive from the grossest absurdities of vulgar superstition. It is better for every purpose of the poet, that our groves should have been consecrated to Wodla, and our rivers to Sabrina; than that they should still be remembered as the favourite haunts of cannibalism, or designated by

appellations that convey no other impressions to the mind than horror and aversion.

There is no duty more congenial to the feelings, or more worthy the genius of a poet, than to describe the manners, and celebrate the virtues of the early inhabitants of our native country. We love to trace in the untutored wildness of the aboriginal Britons, the leading features of that manly and independent character which is at once the pride and security of their civilized descendants.

The prowess of Boadicea, and the fortitude of Caractacus, will always excite emotions of pathetic enthusiasm in a people, of which bravery and intrepidity are the characteristic virtues. Even in the earliest period of European civilization, and the darkest ages of monastic ignorance, Britain has been the native soil of patriots and heroes. We may still look back with pride and pleasure to the days of Alfred, and of Edward, and may still recall to our remembrance with feelings of patriotic exultation, the plain of Runnymede, and the field of Agincourt. The feudal subjection of our ancestors was favourable to the display of the nobler feelings and the severer virtues. The austere intrepidity, the untutored eloquence, and the unpolished hospitality of the chief, contrasted by the patient attachment, the proud fidelity, and the submissive courage of his retainers, are well adapted for the purposes of poetical delineation, and still supply the materials of a picture which the inheritors of their virtues, and the improvers of their political institutions may contemplate with gratitude and wonder.

But to what period in the history of his country, can the American look back with other feelings than humiliation, and disgust? Those favoured spots which are now the seats of legislation, and the emporia of commerce, were once the refuge of uncivilized Barbarians; cruel in prosperity, and servile in misfortune; unsusceptible of intellectual improve-

ment, and degraded by every propensity that can render the human character an object of abhorrence and contempt; allied by colour and disposition to the domestic slaves of their European conquerors; and the object of popular alarm, and legislative jealousy. It is obvious, that every feeling of personal pride, or patriotic attachment, will lead the successors of such a race to draw an impenetrable veil over the early history of their country, and to turn aside from the scenery that has witnessed their warlike exploits, and their religious ceremonies, with feelings of indifference to its natural beauties, and of aversion for the people by whose crimes and abominations it has been polluted.

Deriving their origin from a country which political events have taught them to regard with feelings of habitual hostility; the Americans have no ancestorial achievements to record, no founder whom their patriotism will permit them to commemorate. To retrace the wanderings, and to celebrate the virtues of a Raleigh, or a Penn, would be to emblazon the biographical annals of a nation to which they are indebted not only for their political existence, but for all the refinements of civilized society. Their knowledge of science, and of letters, and even that spirit of liberty which first taught them the value of independence, are borrowed from a people whose proficiency in the arts of government, and the *literæ humaniores*, they no longer regard but with envious rivalry. The most transient allusion to the past is calculated to repress that fervour of patriotism uninspired, by which the productions of every writer, however gifted by nature, or improved by study, must be vapid and inanimate. An American poet can take no pleasure in the recollection of a period when his native soil was dependent for its existence on the mother country; and, if he confine the excursions of his fancy within the limits of the narrow circle of events that has rolled its course since the declaration of American independence; what is there to be found that can ennoble his efforts, or animate his enthusiasm? His native scenery we have already shewn to be unadapted to

the purposes of poetry, and the artificial institutions which form the bulwarks of American society, have neither the beauty of youth, the stability of manhood, nor the dignity of age. Nothing that surrounds him, or that can present itself to his imagination, displays a single feature of the awful, or the venerable. There are no national reliques of antiquity over which the pensive may lament the uncertainty of life, and the instability of sublunary grandeur; no productions of the chisel or the pencil, which may recall to the lovers of virtue, and the admirers of genius, the remembrance of departed greatness; no princely institutions for the furtherance of piety and learning, or the relief of disease and indigence: there are no hospitals to commemorate the liberality of her merchants; no cathedrals to attest the piety of her clergy; nor any university to celebrate the munificence of her princes, and her statesmen. The numerous sources of poetical association that arise from the contemplation of the inanimate memorials of genius, piety, and valour, will for many ages be unopened to our American descendants.

Such, therefore, are the local disadvantages to which a transatlantic poet is subjected, that he neither possesses any natural subject of great beauty or elevation; nor, if he were able to select from the history of mankind a theme not unworthy of his genius, would he be able to elevate and adorn it by that association of sentiment and imagery, which alone distinguishes the poet from the rhymester. But it should not be forgotten, that from all the *foreign* sources to which a European poet can refer for a subject of epic celebration, when the events of his own country are apparently exhausted, he is equally excluded. With what pleasure or propriety could Mr. Barlow record the exploits of princes, or celebrate the virtues of an hereditary episcopacy? The pomp of courts, and the "pride and circumstance" of war, must be contemplated by an American poet through the spectacles of books, and he, therefore, views them with apathy, and sees them indistinctly. There still

remains so much of regal splendour, and knightly courtesy among the different nations of Europe; that the magnificence of the feudal and chivalrous ages, are neither uncongenial to the feelings, nor beyond the powers of an attentive observer of modern manners. But the pride of aristocratic superiority, and the ostentation of romantic valour, are equally inimical to the prepossessions, and uncongenial to the imagination of a republican merchant and agriculturist; and should it happen by some strange caprice of fortune, that an American endowed with the qualifications of a poet, should be a secret admirer of monarchical government, it is easy to discover that cold correctness of description, and the loftiness of laboured declamation, must be received as a substitute for the flow of lyric impetuosity, and the fire of poetical inspiration. The citizens of Greece and Rome still retained the romantic character of predatory warriors, and possessed the grandeur of royalty without its name; but the republic of America displays the same avarice of possession, without the same spirit of generous bravery; and, with the name of royalty, has relinquished the most useful, and the least offensive of its attributes.

That "great and glorious struggle" which terminated in the independence of America, appears to us totally unsusceptible of all the blandishments of poetry. There was nothing generous in the motives of the people, or romantic in the character of their chief. We are afraid that however well the moral virtues, and the constitutional intrepidity of Washington might be adapted to a regular eulogy; he would bear but a poor comparison as the hero of an epic poem, with the bullies and barbarians of ancient Greece. It may be as praise-worthy for a people to resist the payment of a stamp-duty, as to fight in defence of their wives, and their religion; but it is not equally poetical—a nation of warriors struggling against the overbearing power of cruelty and lust, will always be a more interesting spectacle than a commercial populace; whose first emotions of patriotic enthusiasm terminate in the seizure of a cargo of tea, and the demolition of a custom-

house. It was not the hope of saving five per cent. on the value of their morning beverage, that fired the breasts of the heroes of Thermopylæ!

Nor will the American votaries of the muse be able to atone for their inevitable deficiencies in the higher qualities of poetry, by their superiority in the humbler requisites of style and versification. It would be trifling with the patience of our readers, to prove that the further a colony recedes from its mother country in policy and manners, the more will the purity of its original diction be violated, and the delicacies of its idiom be forgotten. Whatever be his ambition, or assiduity, a writer will not long be able to preserve his language and phraseology uncontaminated by the barbarisms and irregularities of colloquial intercourse. His style will display all the stiffness and embarrassment that characterize the composition of a modern latinist, without his purity of diction, or correctness of construction; the lighter shades of synonomic difference will glide into indistinctness, and all flexibility of expression be therefore unattainable. To the justice of these remarks, every verse of the Columbiad affords an unsuspicious testimony, and a conviction of their truth inclines us to regret that exertions so unremitted, and talents so respectable, as Mr. Barlow's should have been so unprofitably wasted.

To causes such as these, rather than to the influence of climate, may be ascribed the apparent sterility of American genius. It is not the existence of poetical power in the inhabitants of the New Continent, that we are disposed to deny, but the possibility of its developement: and there is too much reason to conclude, that the same obstacles will produce the same effects, for a period that would exhaust even the patience of Mr. Jefferson. Though the positions of Montesquieu be absurd, and the censures of the Abbé Raynal unjust, the hopes of the American president are equally fallacious.

As we are not of opinion that the progress of genius is bounded by the accidental peculiarities of geographic situation; that one country shall excel in the arts of life, and

in every liberal pursuit; because it has been favoured by the hand of nature with every charm of native scenery, or that another shall be condemned to intellectual sterility, because its soil is barren, and its sky inclement; as we cannot persuade ourselves to believe that wit and imagination are influenced by every change of climate, and every variation of the needle, or that the mental faculties partake so much of the grossness of "material things," as to be sublimed to volatility by the heats of Barca, or frozen to inertness amidst the snows of Lapland, we shall not so far imitate the writers we have mentioned, as to deny the Americans the praise of literary capability; because their view is limited on one side by a vast and boundless ocean, and on the other, by interminable forests. It is from the peculiar character of their political and religious establishments (if they be worthy of the name) that we are inclined to deduce the improbability of their arrival at any extraordinary height of poetical excellence; and that we would exhort them to seek for eminence where only it can be attained, in the less splendid, but more useful pursuits of the mechanical arts, and the abstract sciences. We see no reason why they might not rival the inhabitants of the Old World in the branches of experimental philosophy; though there is little hope that they should ever be able to emulate the loftier flights of her poets and her orators. They have already produced a Franklin, and a Mitchell; but many ages must yet elapse before even a Glover, or a Lawrence shall arise to adorn their verse, and direct their councils.

It is obvious that many of the causes we have enumerated, as having hitherto retarded the expansion of American genius, will retain their force amidst all the storms of political convulsion, and that the greater number of them will produce their usual effect as long as their present form of worship and of government shall continue. A nation that possesses no established system of belief, and of which the religious ceremonies are as discordant and capricious, as its domestic habits, will never be able to derive any

accession of poetical imagery and allusion, from the duration of its political existence. In a country so distracted by schism, the poet must either espouse the sentiments of his own sect, and thus degrade his productions by the quibbles of controversial divinity, or he must wave the introduction of every Christian doctrine, and thus confine himself to those general topics of natural theology, which being simple in themselves, and obvious to the feeblest imagination, neither admit of, nor require the aid of poetical amplification. The effusions of pure theism, which human genius has been able to produce, are few in number, and depend for their excellence, not on sublimity of thought, for the attributes of the Almighty rather oppress than invigorate the flight of a poetical fancy, but on felicity of expression, and purity of language; qualities which we have before demonstrated to be beyond the reach of American emulation. When we consider how much the poets of modern Europe have been indebted to the union of church and state, and to the influence which that alliance produces on the manners of the people, and to the existence of an established form of religious ceremony, which every schismatic is, outwardly at least, compelled to respect, and of which the external solemnity must produce in the most inattentive observer, a feeling of involuntary reverence; when we contemplate the feelings of prescriptive veneration with which the monuments of ancient piety are regarded by the multitude, and how much the expression of those feelings animates the compositions of the poet, we shall be easily convinced that an established religion is the most important source of poetical association. Let those who estimate such advantages at a trifling rate, refer once more to the Elegies of Gray and Mason, to the Night Piece of Parnell; to the midnight scene in the Mourning Bride; and to almost every other serious production that delights us by its beauty, or melts us by its pathos.

The slightest enquiry into the constitution of the *united* states must convince us that their separate interests are too

distinct, and too independent of each other to admit of any general cordiality of sentiment. The spirit of transatlantic liberty has an irresistible tendency to evaporate in petty jealousies, and local quarrels; and the patriotism of a poet, instead of extending its views to the general interests of the empire, is circumscribed by the narrow boundaries of his native province. In England, the prosperity of counties, and corporations, is gladly sacrificed to the welfare of the community. In America, on the contrary, the great object of contention is not whether peace or war will conduce to the general interests of the empire, but whether Pensylvania shall suffer more from a rupture with Europe, than Connecticut; or Virginia derive greater advantages from a commercial treaty, than the Delaware. The laureate of a republic thus torn by intestine rivalry, will never have a subject more worthy of his muse than the procession of an electioneering rabble; nor feel any emotion of patriotism, more pure or exalted than the loyalty of a London alderman at a turtle feast.

To these observations it may be answered, that the American poet is content to resign the crimes of princes, and the miseries of war, to the congenial temper of his European predecessors; that the pride of hereditary rank, and the bigotry of an intolerant religion, are equally the objects of his derision, and abhorrence; and that he will gladly yield to the slaves of greatness, and the advocates of murder, in all the pretensions of a poet; if he can be distinguished by the noble, but less envied title of a CHAMPION OF PHILANTHROPY.

The boast of independence and philanthropy, is always in the mouth of an American; but on what foundation does he rest his claims to a possession so valuable, and a virtue so exalted? The squabbles of an American senate would disgrace a meeting of turnpike commissioners, and we may therefore conclude that the principles and interests of the people are sacrificed to the private animosities of their representatives: the retention of ten-thousand slaves in hopeless bondage, is

congenial to the wishes of the nation, and sanctioned by the edicts of the legislature, and we may therefore suppose without injustice, that their hearts are unsusceptible of honourable feelings, and that the principles of rational liberty are to them unknown.

Mr. Barlow informs us, in his preface, that he "will not "attempt to prove, by any latitude of reasoning, that he has "written an epic poem;" and that "circumstances of classical regularity are of little consideration, in estimating the "real merit of any work of this nature."

"Its merit (he says) must depend on the importance of the action; the disposition of the parts; the invention and application "of incidents; the propriety of the illustrations; the liveliness and "chastity of the images; the suitable intervention of machinery; "the moral tendency of the manners; the strength and sublimity "of the sentiments: the whole being clothed in language, whose "energy, harmony, and elegance, shall constitute a style every "where suited to the matter they have to treat."

By these criteria we shall therefore estimate the result of his exertions. Again—

"The *action* of the poem, in the technical sense of the word, "consists only of what takes place between Columbus and Hesper. "The object is to soothe and satisfy the desponding mind of Columbus; to shew him that his labours, though ill rewarded by "his contemporaries, had not been performed in vain; that he had "opened the way to the most extended career of civilization and "public happiness; and that he would one day be recognized as "the author of the greatest benefits to the human race."

Now as the professed object of the poem is

"To sing the mariner who first unfurl'd
"An eastern banner o'er the western world."
Canto I. v. 1, 2.

And as the whole "technical action" is meant to soothe his disappointments, it might have been expected that his character should be so displayed, as to excite our sympathy in his sorrows, and our admiration of his virtues. That we should feel any interest in his fate, it was necessary that we should have accompanied him on his voyages of discovery;

that we should have witnessed his valour and his prudence, and have traced him through all his vicissitudes of fortune. The poem which was devoted to the celebration of his name, should have consisted of an independent whole; there should have been no necessity to refer to another source for a history of his life, and a delineation of his character. But as the action has been managed, he neither excites our affection nor our curiosity. We learn, from the opening soliloquy of 140 lines, that he had "explored a world in vain:" but whether he was a warrior or a statesman; whether he was distinguished by grace of body, or magnanimity of mind; or whether he was ennobled by a single quality that is usually expected in the hero of a poem, it is impossible to guess. After lamenting the severity of his fate, and accusing the fickleness of fortune, he is, in the 210th line of the first canto, dismissed from our view: Hesper appears in a vision, and Columbus only recurs to our remembrance, as often as she solicits his attention to a change of scenery.

But we are told, that "the real object of the poem has "a larger scope; it is to inculcate the love of rational liberty, "and discountenance the deleterious passion for violence and "war; to shew, that on the basis of the republican principles, "all good morals, as well as good governments, and hopes of "permanent peace, must be founded." But what are the means by which he has attempted to demonstrate positions so important? The Americans are represented as owing the attainment of their independence to the successful issue of their military contests; and a people (the Peruvians) whom Mr. Barlow has described as possessing an enviable degree of prosperity and innocence, are the subjects of an absolute monarch, and the slaves of an idolatrous worship. Whatever, therefore, may have been the intended moral of his work, the only natural conclusions that can be drawn from its perusal are these; that a spirit of warfare is necessary to the security and happiness of society; and that the blessings of a kingly

government will more than counterbalance the miseries of superstition.

Nor is it easy to conceive how the object of the technical action could be accomplished by the intervention of a dream, so horrible as that which disturbs the slumber of his hero. The scenery that glides before his view, exhibits only a varied picture of human misery: the peaceful and virtuous Peruvians fall unoffending victims to the lust and avarice of his countrymen; and the progress of civilization in the colonies of rival nations is only distinguished by the refinement of their cruelties, and the triumph of their wickedness. After listening to the dismal and extended story which Hesper relates, with so much vividness of colouring, and so much minuteness of detail, his grief and disappointment would scarcely be alleviated by a vague assurance, that "brighter "scenes of transatlantic bliss" shall "repay his labours and "remove his pain."

Before it can be admitted that the discoveries of Columbus are the fit subjects of poetic celebration, it must first be proved that they have been conducive to the felicity of mankind; a position which we are afraid that a review of the American annals will convince us to be false. The superstructure of a poem, which is intended to excite our sympathy in the sorrows of a real hero, must rest for its foundation on the basis of historical truth. We can derive no consolation for the devastation of the new world, and the depopulation of the old, from the gratuitous anticipation of a period, when the whole of the western continent shall live in an undisturbed community of peace and innocence. We have unfortunately had too little experience of the superior wisdom and virtue of the people who are to be the envied instruments of such a change, to feel any very sanguine hope that the prophecy will be fulfilled; and that writer must be guilty of a culpable indifference to the opinion of posterity, or possess more than a becoming portion of adventurous ambition, who thus commits his literary fame

to the revolutions of futurity. If his predictions should be verified, he will only deserve the reputation of lucky hardihood; and if the hopes of his disciples should vanish in disappointment, he will remain a deplorable and unpitied victim of patriotic frenzy.

As "the technical action" requires that no event of historical importance should be omitted, nor any character, whose valour or whose wisdom has influenced the destiny of his native country, be left uncelebrated, his poem is necessarily degraded from the dignity of an "heroic song," to the level of a political index of American history. There is the same difference between the catalogue of names, countries, and events, that occupies the pages of the Columbiad, and the legitimate models of poetical excellence, as between a phantasmagoric exhibition, and an historical picture. Event is crouded on event, and description on description, without subordination of arrangement, or gradation of colouring: the monarchs of Peru and the senators of Washington glide before our view in all the majesty of pasteboard insignificance; and we only recognize their persons by the explanatory labels of the showman, who inscribes beneath their effigies the pompous titles of *godlike* Capac, *intrepid* Washington, *multiloquious* Randolph, and *stedfast* Jefferson.

His delineations of the natural peculiarities of soil and climate, are not only irrelevant to his purpose, but indistinct, and sometimes unintelligible. Of one river we are informed, what might have been predicated of any other, "that it holds on for months "the same continuous course;" of a second, that it runs its course "o'er twelve degrees of earth;" and of a third, that it "folds whole countries in its *bends*." Indeed, the greater part of the passage from which these instances are selected, is sufficiently curious to be worthy of quotation.

"Mound after mound impetuous Tigris rends;
"Curv'd Istria folds whole countries in his bends;

" Vast Orinoco summon'd forth to bring,
" His far-fetch'd honours to the sateless king,
" Drives on his own strong course to gain the shore;
" But sends Catuba here with half his store;
" O'er twelve degrees of earth, Madera flows,
" And robs the south of half its treasur'd snows;
" Zingus, of equal length, and heavier force,
" Rolls on for months the same continuous course."
I. 380, &c.

Nothing can be conceived more lifeless and unpoetical than this miserable catalogue of names and boundaries; and his " tributes to the memories" of American worthies, though more extended, is equally uncharacteristic. The eulogies on Franklin, or Rittenhouse, might be applied to any electrician, or astronomer, who has existed since the creation of the world: and the following tribute to the memory of Godfrey, not to mention its want of philosophical precision, might be applied, with the alteration of the name, to a thousand opticians:

" To guide the sailor in his wandering way,
" See Godfrey's glass reverse the beams of day;
" His lifted quadrant to the eye displays,
" From adverse skies, the counteracting rays,
" And marks, as devious sails bewilder'd roll,
" Each small gradation from the stedfast pole."
V. 581.

That the poem has been laboured with the most anxious scrupulosity, Mr. Barlow candidly avows; and the innumerable blunders that confuse and disfigure the narration, are therefore equally inexcusable and unaccountable. He seems, by some strange fatality, to have forgotten that many things which are familiar to the present age, were totally unknown to a warrior of the 16th century. There is scarcely an art of which we are the masters, or an event which has occurred in the annals of the last two hundred years, with which he does not suppose Columbus to be acquainted. Hesper's allusion to modern philosophy and history, and her descriptions of

modern warfare, must have been quite unintelligible to his hero; and they do not atone for this defect by their intrinsic novelty or animation.

Judging, therefore, of Mr. Barlow's design and execution by the criteria which he has himself selected, we are by no means inclined to congratulate him on his success. In our opinion, "the action" is unimportant; the "disposition of "the parts" inartificial; "the application of incidents" unhappy; the "moral tendency of the manners" pernicious; and the "intervention of machinery" inappropriate. It is time, therefore, to enquire how far these defects are counterbalanced by the propriety of the illustrations, the liveliness of the images, or the purity and elegance of the language.

His comparisons have neither the beauty of a simile, nor the clearness of an illustration. As Achilles fought with Hector, so does an American hero with an English bully; as the sands of the Scamander glided beneath the steps of the nimble-footed Grecian, so do the sands of the western ocean beneath the march of the British infantry; and as the Nile descends from his parent heaven, so descends the roaring Napo from the misty sky. It is evident that these comparisons do not ennoble; and it is still more evident that they cannot illustrate. When we are told, that the Rhine "rolls "on its course majestic" like the Danube, the comparison is not intelligible to those who have seen neither of those rivers: and the language of poetry ought to be universal.

His personifications are generally incorrect, and his metaphors confused. In the first of the following lines, sire Ocean is a venerable personage, and in the second, he seeks in vain the shore; but when he is described as moving up his bed, and "surging strong with high and hoary tide," he loses at once his metaphorical identity.

"Sire Ocean hears his proud Maragnon roar,
"Moves up his bed, and seeks in vain the shore;

"Then surging strong with high and hoary tide,
"Whelms back the stream, and checks his rolling pride:
"The stream ungovernable foams with ire,
"Climbs, combs tempestuous, and attacks the sire."
I. 407.

His attempts at philosophy are not distinguished by precision or ingenuity: he enunciates the most hacknied truisms with all the pomposity of an original discoverer, and degrades the most simple and important truths by the redundant inflation of his diction: the correctness of his positions is not, however, always in proportion to their vulgarity. He is a perfect master of the jargon of democracy; and his most shining passages are mere versifications of the senseless rhapsodies of the early Jacobins. The following sentiments are familiar to those who have read the proceedings of the London Corresponding Societies; but we doubt whether they have before been honoured with the appendages of rhyme and metre.

"Equality of rights is nature's plan,
"And following nature is the march of man;
"Whene'er he deviates in the least degree,
"When free himself he would be more than free,
"The graceless column, rear'd to bear his bust,
"Falls as he mounts, and whelms him in the dust."

This no doubt is very satisfactory to those who understand it. How nature could sketch a plan, which she is obliged to call in the aid of reason to explain, it might puzzle a philosopher to inform us; but, in this instance, as in all others, philosophy and jacobinism are at variance, and it is not the duty of a reviewer to unite them.

But, it is not our wish to implicate Mr. Barlow in the ignominy that is due to many of his predecessors. His intentions we believe to be uniformly good; and his absurdities are rather to be ascribed to the warmth of his enthusiasm, than to the iniquity of his motives.

It now only remains for us to inquire how far he deserves the praise of having "cloathed his sentiments in language whose "energy, harmony, and elegance shall constitute a style every "where suited to the subject he had to treat;" and as this is a point on which he seems to be secure of critical approbation, we shall examine it with particular minuteness.

The chief fault of Mr. Barlow's style is a cloudy indistinctness of expression, through the medium of which the images that he endeavours to convey to the imagination, are dimly and inaccurately definable. We can only collect a few faint traces of his meaning, as the traveller recognizes the outlines of a well known landscape, through the haziness of a fog, by previous acquaintance with the scenery before him.

Of this fault we shall present the reader with a few examples:

"From North to South what long blue swells arise!
"Built through the clouds and lost in ambient skies,
"Approaching slow they heave expanding bounds,
"The heaving concave bends sublimer rounds."—I. 259.

Here it is evident that Mr. Barlow wishes to describe the gradual expansion of the landscape as it approaches closer to the eye, and that by the sky "bending sublimer rounds!" he means the amplification of the arch of heaven as it recedes from the horizon; but it is only from previous acquaintance with the appearances of nature, or from a remembrance of similar descriptions in other poets, that we are able to form even an indistinct idea of the picture he intended to delineate. The uninitiated reader might exercise his ingenuity till his patience was exhausted, before he would discover that *convolving* is synonymous to *bending*, and *rounds* to *concavities*.

He is totally deficient in that intuitive perception of the lighter shades of synonomic gradation, which enables a poet to embody the untangible emanations of thought, and to give force and distinctness to the evanescent graces of metaphysical association. From many words agreeing in one general proximity of meaning, but distinguished from each other by those minu-

ter shades of difference, on which depends all felicity of expression; he seems to have no other principle of selection, than such as was dictated by the cadence of his verse. For example, in the ensuing quotation, he wishes to describe the grief of Columbus at beholding the deplorable consequences that result from his discoveries—*compassionate* would probably have been the proper epithet; but, compassionate would not glide into verse, and Mr. Barlow remembering that the tender were generally compassionate; either concludes, or finds it convenient to conclude, that the converse must be true. He therefore applies to the brave, the noble, and the generous Columbus, an epithet which an English writer would only have conferred on the love-sick heroine of a novel;—

> "While sorrows thus his patriarch pride control,
> "Hesper reproving, soothes his *tender* soul."—I. 375.

Again—

> "Her locks loose rolling mantle deep her breast,
> "And wave luxuriant round her tender waist."

We have heard of the rolling of the billows, and the rolling of a stone,—but who that has not read the Columbiad, has heard of the rolling of a lady's locks? Mr. Barlow knew, that the waves *rolled*, and the waves *flowed*,—and therefore supposed, that if HAIR *flowed*, IT must likewise *roll*. Even those who have joined in the chorus of---"Let us fill the mantling-bowl,"—will probably be startled at the mantling of a female's hair; and there is surely some difference between the constricted embrace of the *mantling* ivy, and the "luxuriant waving" of dishevelled ringlets.

The next great characteristic of his style, is an eternal and invincible monotony. This defect is principally occasioned by a perverse propensity towards the balancing of his epithets. The noun that is governed, is always accommodated with an attendant adjective to proclaim its equality with the noun that governs. If the one be splendid, orient, and divine, the other

must be glorious, occidental, and sublime. If the first two feet of a verse be big with the roar of "sounding waves," the fourth and fifth must glitter with the brilliance of "resplendent zones." From the first half of the line we can easily anticipate its conclusion; and the reader who is once accustomed to the dull uniformity of sing-song modulation, occasioned by this peculiarity of structure, proceeds to the continuation of his task in hopeless listlessness: neither exhilarated by the variation, nor captivated by the sweetness of his harmony.

The reader who has no inclination to refer to the poem itself, will be content with the following casual examples:—

"Where *annual floods* from *melting snows* descend."
III. 552.

"And *highland drains* with *lowland drench* repairs."
I. 442.

"And *rising suns* salute *superior fires*."—I. 356.

"Where *human frames* with *brutal souls* combine."
II. 354.

&c. &c. &c.

This monotony is still further increased by the almost uniform preclusion of the definite article, which by generalizing the epithet, and sometimes the substantive, of which it designates the quality, contributes so essentially to the elevation and the beauty of poetical language. For instance; having described a combat between the Indians and Peruvians, he proceeds to detail the particulars of the onset, and informs us, that—

"From GRIM CHIEFS is lopt the grizly head."—III. 600.

An European poet would have said,—"From THE grim chiefs;" and the superior elegance, as well as propriety of the mode of expression, it is almost needless to elucidate.

The languid insipidity of his verse is considerably aggravated by the *uniformity and incorrectness* of his rhymes. It happens, indeed, that those which recur most frequently,

the most inaccurate. Nothing can be more discreditable to a poet, or more fatiguing to the reader, than the continual repetition of couplets, in which the second line may be guessed from the ending of the first. It shews at once frigidity of thought, and barrenness of language, and deprives a writer of all claim to the vigour of genius, or the grace of art.

Of this defect, the examples are too numerous to be quoted. The following list we believe to be unrivalled in the annals of criticism, and it may enable our readers to form some idea of their grossness, and their frequency :—

1. "Hesper my name, my seat the brightest THRONE,
"In nights whole heaven, my rise the living *sun*."—I. 167.
2. "No hope remains, far onward o'er the *zone*,
"The trade-wind bears them, with the circling *sun*."
II. 163.
3. "Down the long tracts of time their glory *shone*,
"Broad as the day, and lasting as the *sun*."—II. 361.
4. "O'er the dark world his mind superior *shone*,
"And seem'd the semblance of his parent *sun*."—II. 479.
5. "Then shall he feign a journey to the *sun*,
"To bring the partner of his well-earn'd *throne*."—II. 559.
6. "Build with assisting hands the golden *throne*,
"And hail, and bless the sceptre of the *sun*."—II. 645.
7. "Reflect the glories of the parent *sun*,
"And shine the Capac of his future *throne*."—II. line the last.
8. "In high behest, for his own legate *known*,
"Proclaim the bounties of our sire the *sun*."—III. 97.
9. "Be wise, be mindful of thy realm and *throne*,
"God speed thy labours, and preserve my *son*."—III. 129.
10. "Thou seest through heaven the day-dispensing *sun*,
"In living radiance wheel his golden *throne*."—III. 215.
11. "By mystic rights he'll vindicate his *throne*,
"And own thy servant for his duteous *son*."—III. 257.
12. "Gaze on the miracle, full credence *own*,
"And vow obedience to the sacred *sun*."—III. 289.
13. "Dark *vault* of heaven that *greet* his daily *throne*,
"Where flee the glories of your absent *sun*?"—III. 483.
14. "Behold him rising from his shadowy *throne*,
"To veil this heaven, and drive the conquered *sun*."
III. 655.

15. "And does the god obscure his golden *throne*,
"In mournful darkness for my slaughtered *son?*"—III. 693.

16. "All bow obedient to the Incas *throne*,
"And blest Oella hails her living *sun.*"—III. line the last.

It will be observed, that all these intances, except one, (and the catalogue might have been considerably augmented,) are extracted from the second and third books. In the same manner *driven* rhymes with equal uniformity to *heaven*, and the concluding lines of the sixth and seventh books end with train and *plain*.

Barbarous and unauthorized words, as well as obscure and vulgar expressions, occur with lamentable frequency.

"In misty radiance *loom* a thousand isles."—I. 208.

"Wide over earth his annual *freshet* strays."—I. 441.

"O'erturn the *vast gulph glade* with rending sweep,
"And crash the crust that bilg'd the boiling deep."—I. 593.

"Receive, dread powers, since I can slay no more,
"My last glad victim, this *devoved* gore."—III. 85.

Qu.—*What kind of a victim is devoved gore?*

"All *gride* the dying, all deface the dead."—VIII.

"Breathe deadly strife, and sigh for battles *blare*."—II. 22.

"Threw the pine———
"*Shag* the green zone that bounds the boreal skies."
I. 759.

A writer who undertook a task so arduous as Mr. Barlow's, should not have betrayed such total ignorance of quantity as to make the *i* in platina long:—

"The pale platīna and the burning gold."—I. 807.

Nothing detracts more from the poetical effect of his narration, than the uncouthness of the names that he finds it necessary to introduce; and as his personages flit before our eyes without leaving any distinct impression of their characters; or exciting any sympathetic interest in their fate; the defect remains unpalliated in all the prominence of deformity.

In the Iliad, the catalogue of ships, and the repeated introduction of personages, who conduce neither to the progress of the fable, nor to the dignity of the action; may be easily defended. The narration is that of the poet in person: and his allusion to every name, and circumstance that can gratify the pride, or the patriotism of his countrymen, is judicious, and appropriate; but in the Columbiad, the whole of the story is detailed by an ideal personage, and its *principal* object to which all others are consequently subservient, is to soothe his despondency: it should therefore have been remembered, that all which does not conduce to that effect, is, whatever may be its independent beauties, superfluous, and for that reason reprehensible. But the passages to which we allude, are not only irrelevant to the intention of the poem, but positively bad. To be informed that "Morgan and Smallwood every shock sustained," or that "Blount, Gregory, and Williamson from hill to hill retired," must have afforded but little consolation to the unfortunate hero, thus secluded from light and liberty; with no other prospect before him than that of lingering out the remainder of his days in captivity and sorrow. Still less can it be supposed that insipidity and barbarism such as this, would add to the information, or the pleasure of even an American reader. A warrior is seldom mentioned in the Iliad without some epithet that designates the quality for which he is renowned, or the city of which he is the champion; but Mr. Barlow's adjectives are common to all his heroes—he seems to have no conception that a soldier, or a statesman, can have any peculiarities of character—they are all noble, great, or generous, as best suits the purposes of metre: they all fight bravely and are nobly slain.

"*Hardicanutus*————
Circumspexit; et Exit."---

That there are some passages which prove Mr. Barlow not to be deficient in learning, or ability, we are willing to con-

fess: but his happiest efforts neither please by their felicity, nor astonish by their brilliance. The stream of his verse is always muddy, or interrupted; it never glides along in tranquil clearness; nor "rushes impetuous down" in a torrent of unpremeditated melody. His lighter productions are without the simplicity of nature, or the elegance of art; and his loftier flights rather resemble the tiptoe flutterings of the ostrich, than the towering and adventurous soarings of the Mæonian eagle. If a correct ear and an intimate acquaintance with English literature, animated by an anxious desire for literary fame, and an enthusiastic attachment to the political institutions of his country, could atone for the higher qualities of taste and genius; Mr. Barlow might claim preeminence over all the poets who have preceded him. But deficient in their higher, and necessary qualities, the talents that he really possesses have been warped, and degraded by political prejudices and the disadvantages of local situation. Instead of filling a nich by the side of those great masters of heroic poety, whose excellencies he has vainly essayed to emulate, he now only stands distinguished as a melancholy monument of talents misapplied; and as a friendly beacon to those whom vanity, or ignorance might seduce to enter the irremeable paths of poetical ambition.

There is still extant the first book of a poem, intitled Beacon Hill, the production of Mrs. Percy Morton; which appears, as far as a judgment can be formed from so short a specimen, to be much superior to the Columbiad in every excellence of descriptive, or heroic poetry. "As many (she observes) of the great events that form the subject of the piece, originated within the view of that interesting eminence; the mind, by the natural association of ideas, will be easily led to contemplate every succeeding occurrence of the revolution." This plan is far superior to that of Mr. Barlow's, without being deficient in simplicity, or comprehensiveness; itprecludes the necessity of detailing unim-

portant incidents with chronological minuteness; and by confining her attention to those circumstances alone, which forwarded or retarded the great object of the action, *(the restoration of American independence,)* it enables her to give to every event its relative situation, and to every character, its relative importance. Of the two most celebrated warriors who were engaged in the contest, we are only told by Mr. Barlow, that "Moultrie led his banded powers," (V. 625) and that Lee, with

"Jackson, Hampton, Pinckney, matcht in might,
"Roll'd on the storm, and hurried fast the flight."
VII. 377.

The following passages, on the contrary, at once excite our sympathy, and gratify our curiosity.

"From glebes, by nature rich, by culture fair,
"Crown'd with thy name, majestic *Delaware*,
"Lee, fiery champion of the people's right,
"Invites the war, and seeks the coming fight,
"Disdaining fear, impatient of control,
"Pride in his port, and passion in his soul.
"From *Albion's* clime he drew his earliest breath,
"And Prussia's field had felt his deeds of death:
"Now, in his wane of years, neglected fame
"Is all the boon his glorious actions claim;
"Stung by revenge, beneath Columbian skies,
"He seeks that hope his native realm denies;
"First of a valiant band, in war's array,
"To Freedom's Chief directs his furious way."

"Child of the sun, proud Carolina, rise!*
"And say, what chief thy haughty land supplies;
"Canst thou contend for freedom, while yon vale
"Pours its deep sorrows on the sultry gale!
"Thus rise, with patriot heart supremely brave,
"Nor heed the scourge that breaks thy shackled slave?
"What boots the fleecy field, and ricy mead,
"If, 'mid their bloom, the culturing captive bleed!

* Moultrie.

" Or what avails, that many a sumptuous dome
" To every traveller yields a generous home,
" If the rich banquet, and the costly cheer
" Are fann'd by sighs, and moisten'd with a tear!"

The conclusion of a poem is the best calculated for the display of a writer's powers; and the most likely to excite his emulation. We shall therefore extract the recapitulatory passages of both these poems, and shall leave the reader to decide on their relative excellence.

" Here then, said Hesper with a blissful smile,
" Behold the fruits of thy long years of toil,
" To yon bright borders of Atlantic day,
" Thy swelling pinions led the trackless way,
" And taught mankind such useful deeds to dare,
" To trace new seas, and happy nations rear;
" Till by fraternal hands their vales unfurl'd,
" Have wav'd at last in union o'er the world.
" Then let thy steadfast soul no more complain,
" Of dangers braved, and griefs endured in vain,
" Of courts insidious envy's poisoned stings,
" The loss of empire, and the frowns of kings;
" While these broad views thy better thoughts compose
" To shun the malice of insulting foes,
" And all the joys descending ages gain,
" Repay thy labours, and remove thy pain."

The conclusion of the Columbiad.

" Thus sung the minstrel, by the theme inspir'd,
With truth, with freedom, with ambition fir'd;
What though her brow no laurel wreath displays,
To lure attention by the power of praise;
Though the cold clime subdue the Muse's flame,
And colder bosoms blast the hope of fame,
Some bard, more blest, may the high strain prolong,
Till free Columbia feel the sway of song;
Till, as the streams of epic music roll,
Past scenes of glory fill the patriot's soul;
The torpid heart of dull indifference charm,
To pity waken, and to virtue warm;
Of deathless deeds the measured meed proclaim
And round the hero's twine the poet's name,
Who, with prophetic voice, and votive lyre,
Breathes what the muses, and the god inspire.

In this bright hour, when opening truth appears,
And o'er the mind her starry sceptre rears,
When warring empires own her powerful sway,
And rend the fetters of their youth away,
Thou, pure instructress of the searching thought,
Whose chastening ray the wanton nations caught,
Thou, blest Columbia, shalt, with cloudless fame,
Spread the mild lustre of thy temperate flame,
And still abhorrent from the blast retire,
That wraps the realms in extirpating fire;
While from its rage insulted freedom flies,
And on thy virtues rests her wearied eyes;
A patriot muse the mystic mandate bears,
That wills the triumph of her future years.
When, led by thee, she wings her rapid flight,
And through the dark earth sheds her mental light,
From the hard bosom of the ice-clad seas,
To the hot forehead of the austral breeze;
From where the morning wakes her infant beam,
And golden Ganges slopes his amber stream,
To where the West a crimson robe extends,
And o'er La Plata's spreading mirror bends;
Till the full ray of EQUAL FREEDOM shine,
And, like the sun, this genial globe entwine."

Conclusion of Beacon-Hill.

We think that none of our readers will hesitate to ascribe the superiority to the last of these extracts in delicacy of language, harmony of verse, and energy of thought. That want of synonomic precision however for which we have condemned Mr. Barlow, is observable in the concluding line. A globe may be *encircled*, but cannot be *entwined*.

Yet though we are willing to allow Mrs. Morton considerable praise: though she displays a *tournure* of expression, that would do credit to the compositions of an English lady; and an enthusiasm which proves at once her patriotism, and sensibility, we would not encourage her to persevere in her arduous undertaking. She is an eloquent versifier, and not a poetess. To say that she is the best manufacturer of heroic rhyme that America has produced, is a praise of which the insignificance can only be counterbalanced by the extent of its

probable duration; and her talents and acquirements appear to be such as, if they were directed to the humble walks of prosaic composition, would enable her to establish a reputation, of which the splendour would be equal to the permanence.

OBSERVATIONS ON THE HISTORICAL WORK OF THE LATE RIGHT HONOURABLE CHARLES JAMES FOX: BY THE RIGHT HONOURABLE GEORGE ROSE. WITH A NARRATIVE OF THE EVENTS WHICH OCCURRED IN THE ENTERPRIZE OF THE EARL OF ARGYLE IN 1685: BY SIR PATRICK HUME.

It has been frequently remarked, that while in the seventeenth century, the nobility of this country stood high in literary fame, and literature enrolled among her votaries, with many other illustrious names, a Shaftesbury, a Roscommon, and two dukes of Buckingham; since the accession of the house of Hanover, few persons of high rank have attained much eminence in science. In the work before us, however, we meet a compound of aristocratical literature; a right honourable critic on a right honourable historian. Yet it is not from this circumstance, that the Reviewer feels a peculiar delicacy in giving to the public his opinions of this work; but from the necessity he must be under, while he is examining the character of the observations, to advert frequently to that of the historical work on which they are made; a task peculiarly difficult from the high and acknowledged talents of the gentleman who has already reviewed the Historian in the former numbers of the London Review. This difficulty, however, will be obviated as much as possible, by strictly confining these remarks to those parts only of the history which have fallen under the animadversion of Mr. Rose.

It may perhaps be justly questioned, whether the historian of any period however remote, or any country however distant, ever has written with strict impartiality. The senate, the people, Cæsar and Pompey, have still their partisans among the modern historians of ancient Rome, and a gentleman equally excellent in profound learning, and accurate and impartial investigation, who is now employed in the history of ancient Greece, has stripped off the false honours in which Plutarch, and almost all subsequent writers, had dressed the characters of Dion, of Timoleon, and of Demosthenes. To advert to the early part of our own annals, some, (indeed the majority of writers,) represent William the First as a bloody and tyrannical invader, and Harold as a rightful sovereign, falling in the defence of his crown and his people; while others consider William as called upon by that people, and the dying voice of the last king of the Saxon dynasty, to deliver the country from a Danish usurper, who had waded to the throne through the blood of those who had a legal claim to the possession of it.

If such is the case with regard to events in which we are so little interested, how much stronger must our partiality be with regard to those which strongly influence the political opinions of the present day? In fact, every history of England from the accession of the house of Stuart, to the present day, has more the appearance of the pamphlet of a party, than the work of an impartial historian: and least of all, could impartiality be expected in the historical work of a person so deeply engaged in political contest as Mr. Fox, whose ardour of mind, which made him so formidable a champion in public debate, was adverse to a calm and unbiassed investigation of the real actions and principles of mankind.*

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* For, to use the words of Mr. Rose, "a man accustomed to debate, is too often apt to argue more for victory than conviction.—

A feeling of this fact, Mr. Rose tells us in the introduction to his observations, was his first inducement to write them.

"The particular interest (he says) which I feel in the story and "character of this illustrious ancestor of my early friend (Sir "Patrick Hume) led me first to examine attentively the narrative "of Mr. Fox, the authority by which it is supported, and the re-"flection with which he accompanied it; and on the attentive "perusal which from this motive I was induced to bestow on it, I "perceived, or thought I perceived, an [*a*] uniform leading cause "of partiality, both in the narrative and the reflections, a certain "political bias seemed to me to pervade the whole, a bias so strong "and so marked, that it might seem doubtful whether the history "was not written to support the system, rather than the system "adopted from the consideration of the history."

Of the truth of this remark, and especially of the concluding sentence, it is impossible for any one who reads the history without partiality, to have the smallest doubt; and indeed some of Mr. Fox's warmest friends among the Reviewers, make this identical circumstance a source of panegyric. In one instance however, which will be noticed as we proceed in our examination of the work, it is peculiarly striking.

Mr. Rose, immediately after these observations, quotes, as what he thinks an instance of this "bent of Mr. Fox's mind," a mistranslation of one of Barillon's letters.

The words of the letter are, speaking of the constitution to be given to the Anglo-American colonies, "Ils (the Tory "Ministers) soutinrent, que sa Majesté Britannique pouvoit "et devoit gouverner des pays si éloignés de l'Angleterre "en la manière qui lui paroîtroit le plus convenable pour "maintenir *le pays* en l'état auquel il est; et pour en aug-"menter encore la force & la richesse." This Mr. Fox translates, "They maintained that his Majesty could and ought "to govern countries so distant, in the manner that should

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He has been accustomed to contend and to dispute, rather than to discuss and to deliberate, and will much more easily form or refute arguments, than set up or weigh opinions."

" seem to him most suitable for preserving or augmenting the " strength and riches of the *mother country*." The substitution of *mother country*, for the repetition of *le pays*, is obviously a gross error in the translation ; but as Mr. Rose has the candour to acknowledge, that it was " certainly without intention," it does not seems quite so obvious how this is an instance " of the bent of Mr. Fox's mind," or indeed that there is any great difference in effect, between the two passages, since the ultimate object of increasing the force and the riches of the colonies, must have been to increase those of the mother; for surely no minister, whether Whig or Tory, had it then in contemplation to establish an independent, and occasionally, an inimical empire.

The monstrous paradox of Mr. Fox, that " the execution " of Charles I. was a far less violent measure than that of " Lord Strafford," we should say is ably confuted by Mr. Rose, did it not confute itself. Indeed what Mr. Fox says in defence of that atrocious deed, is more like the silly rant of a seditious demagogue at the Crown and Anchor, than the serious opinion of a great statesman, analysing in his closet the constitutional history of his country. After asserting that the publicity of the death of the king, abates our horror at the atrocity of the act, Mr. Fox proceeds thus: " It is a doubt " whether this singular proceeding has not, as much as any " other circumstance, served to raise the character of the " English nation in Europe in general;" adding, that " he who " has read, and still more he who has heard in conversation, " discussions on this subject, by foreigners, must have per- " ceived that even in the minds of those who condemn the " act, the impression made by it, has been far more that " of respect and admiration, than that of horror and dis- " gust."

It is true the idea of a great and injured people, bringing their oppressor, however dignified his station, to a public trial, and after a solemn and impartial investigation, justly

condemning and punishing him, is "splendid and magnanimous:" but was it the case in this instance? That Mr. Fox himself did not think so, appears from another passage of his work, quoted by Mr. Rose:

"The execution of the king, as well as [of] others, are not to be "considered as acts of the parliament, but of Cromwell; and great "and respectable as are the names of some who sat in the high "court, they must be regarded in this instance, rather as the minis-"ters of that usurper, than as acting from themselves."

Voltaire, a person by no means impressed with a strong veneration for kings, saw the transaction in very different light from those foreigners with whom Mr. Fox conversed. He compares this event, of which he says the English are so proud, to a set of banditti, who, before they robbed or murdered a traveller that had fallen into their hands, should outrage his feelings by the form of a mock trial. Mr. Rose convincingly proves that the trial of the unfortunate Lewis XVI. was in every respect a more solemn and national proceeding than that of his ancestor, Charles I. "And yet (he observes,) it will "hardly be said that Englishmen generally have considered "that act, as exalting the character of the French nation."

The gross abuse with which Mr. Fox has loaded the memory of General Monk, is entirely rebutted by Mr. Rose. For the Reviewer's opinion of such abuse, and of the motives from which it originates, the reader is referred to the review of Mr. Scott's edition of Dryden, in the first number of this journal.

Mr. Rose then proceeds to examine the position of Mr. Fox, that "the reign of Charles II. was the æra of good laws and bad government," and that "the year 1679 was the period at which our constitution had arrived at its greatest theoretical perfection;" producing as instances, "the abolition of the Court of Wards; the repeal of the writ *de hæretico comburendo;* the Triennial Parliament bill; the establishment of the right of the house of commons, in regard to Impeach-

" ment; the expuncture of the Licence Act; and above all,
" the glorious statute of Habeas Corpus."

Of the benefit derived to the people from these acts, or of their originating in this reign, Mr. Rose expresses his doubts: surely they had not much reason to rejoice in the abolition of the Court of Wards, which could only affect the great landholders, when the Excise was established as an equivalent for it. The writ *de hæretico comburendo* had been a dead letter for more than a century. The Triennial Parliament bill was passed, 6 Will. & Mar. c. 2.; and what Mr. Fox has chosen to dignify here with that name, was merely to enact that a parliament should be held once in three years, but not to limit its duration. The right of the commons to impeachment had been frequently exercised previously to this time; and the right of the king to pardon in such cases, which rendered impeachment nugatory, was not taken away by an act of the legislature till after the Revolution. The Licensing Act was merely a temporary law, enacted, for the first time, in this reign, for two years only; and the foundation of the Habeas Corpus act was laid by the 16 Car. I. c. 10. §. 8.

This is the sum of Mr. Rose's objection to Mr. Fox's opinion of the perfection of our constitution during the reign of Charles II. But as to the writ *de hæretico comburendo*, though it had been laid aside for more than a century, it was very little more than a century; for the death of Queen Mary happened exactly 102 years before the Restoration: and considering the free use Queen Mary made of this writ, it certainly was of some consequence to prevent its revival. In speaking of the Triennial and Septennial bills, Mr. Rose is strangely loose in his definitions: his words are, " After the Revolution, an act
" was passed to prevent the discontinuance of parliaments
" for more than three years; which term was extended in the
" reign of George I. to seven years." Here the Triennial bill of William and Mary is confounded with that of Charles II.; and the Septennial bill, instead of extending the

duration of parliaments, is said to extend the time for which they may be discontinued; and though the Habeas Corpus act received its foundation in the preceding reign, yet as Mr. Rose admits that it was greatly extended and *made effectual* in 1679, surely the essential establishment of it may fairly be ascribed to that æra.

Mr. Rose reprobates with just indignation, the disgraceful and infamous negotiations of Charles II. and his ministers with Lewis XIV.; and his preferring to become a pensioner of France to receiving ample supplies from the English parliament, so ample, that even a profest royalist, Lord Lucas, who was made a peer at the Restoration, protested against them in very strong language; and this at the identical time when the secret treaty with Lewis was going on: his words were, as cited by Mr. Rose—

"The Scripture tells us that God Almighty sets bounds unto "the ocean, and says unto it, Thus far shall thy proud waves "come, and no further: and so I hope your Lordships, in imi- "tation of the Divinity, will set some bounds, some limits, to this "over-liberal humour of the Commons, and say to them, Hither "shall your profuseness come, and no further."

Who, after this, can read with patience this extract of a letter from Colbert to Monsieur de Lyonne? "He (King "Charles) told me, he found himself, as it were, the only "person in his kingdom who had inclinations for France; "that all his subjects were more in favour of Spain, and he "had, therefore, many measures to keep;" or the assertion of Barillon to his master, that "he (the king) liked better to "depend on your Majesty than his people."

Every friend of constitutional liberty will feel himself highly obliged for the (to us) convincing arguments, by which Mr. Rose has vindicated the memory of Russel and Sydney, from the charge of being bribed by France. Especially as Mr. Fox, who found so much in Barillon's testimony to support a position he wished to maintain, rather than invalidate that testimony, entirely overlooked it.

The supposition that Barillon might apply part of the money trusted to him, to his own use, is very plausible, were it unsupported by any exterior evidence; but that he was suspected of such a practice at the time, is apparent, from a passage cited by Mr. Rose from one of Madame de Sevigné's letters, where, mentioning Barillon, she writes, "Son emploi est admirable cette année, il mangera cinquante mille francs; *mais il sait bien ou les prendre.*" And Lord Russel, and Sydney, were of all men those whom he could best excuse himself for not producing vouchers, from which, most probably, neither Charles nor his profligate ministers would have had any hesitation in giving; but which certainly they would have scrupled to give, were it possible for a moment to suppose them capable of such a transaction.

But the third section of Mr. Rose's work is by far the most interesting part of it, as it completely invalidates the position of Mr. Fox, that the re-establishment of the Roman-Catholic religion was not the primary object of James II. The investigation of this seems to be of more consequence, than any of those who have examined the book, not excepting even Mr. Rose, seem to be aware. But on the first perusal of the work, we were immediately struck with the idea, (and which a more attentive consideration of it has only tended to confirm,) that the establishing this position, was the principal, if not the sole object of the publication.

When we consider how much Mr. Fox, and the friends with whom he acted, interested themselves in favour of the Roman-Catholics, and reflect how very opposite such a conduct would be to the general prejudices of those who strongly adopted Whig principles; since the establishment of the religion of Rome was always looked on as equivalent with the establishment of arbitrary power, and popery and slavery were always united in the language of the multitude; nothing could be more natural than for him to wish to separate them, and to shew, that, contrary to the generally received opinion,

it was not the re-establishment of the church of Rome, but the introduction of arbitrary government, which was almost the sole object of James's designs.

This, Mr. Rose has completely refuted; and indeed the fallacy of the hypothesis is so obvious, that it could not have escaped the penetrating eye of Mr. Fox, had he not looked at the object through the medium of prejudice. But the desire of making others believe what we do not believe ourselves, is a strong feature of the human mind; neither is the imputation any disgrace to the moral character of Mr. Fox, as it is shared in common by every orator that ever spoke in the houses of parliament, or pleaded in the courts of judicature, and by every person that ever defended a favourite hypothesis in common conversation.

There can hardly be a stronger proof of the almost frenetic desire of James to introduce the Roman-Catholic religion, than the embassy he sent to Rome; which was received even with disgust by the Pope himself: for, to use the words of Mr. Rose—

"In addition to the violation of the law, and to the outrage "thereby occasioned to the opinion and feelings of his subjects, "he could not be ignorant that he incurred a serious risk of giving "offence to Lewis, on whose support he chiefly depended for the "establishment of his power; who was, at that time, on such "terms with the Pope, as led very soon after to an open breach, "by an appeal, on the part of the French monarch, from the pro-"ceedings of his Holiness to a general council."

There is, however, a yet stronger proof, and that brought forward by Mr. Fox himself,* where he notices the great favour the Episcopalians were in with James, at the beginning of his reign; and how ready they were at all times to second his views on the liberties and rights of his subjects, in a way beyond what had ever occurred before to any tyrant on earth, by preaching from the pulpit, as the express com-

* See his historical work, p. 124.

mand of Heaven, a blind submission to his will, which it was sacrilege and blasphemy to resist, or even to question. Certain of such assistance from the church of England, what but the most stupid bigotry to the church of Rome, could induce him to wantonly insult the former, by his violent proceedings with regard to Oxford and Cambridge; shewing almost to a mathematical conviction, that though the general exercise of arbitrary power was the dearest wish of the heart of James, he had no part of the exercise of it so much at heart, as the power it would give him of restoring the Roman-Catholic religion in his dominions?

We shall make a few short abstracts from the conclusion of the observations, where the author states some of the reasons which induced him to undertake the work. His first object was to vindicate the character of Sir Patrick Hume; an object, which though interesting to the feelings of Mr. Rose, would be very little so to the general reader; but he adds, that "in the course of the investigation which that object "had prompted, one of a more public and general kind "occurred, which the author, as a friend of the British con-"stitution, became equally anxious to attain."

Mr. Rose then observes, that—

"There have been times when the blindness and bigotry of "party writings, ran counter to the most just and noblest pri-"vileges of the people; to the clearest and most undoubted prin-"ciples of rational freedom: but these, if now remembered at all, "are only remembered with the contempt they deserve. But "doctrines in the opposite extreme are not less dangerous to "public order, or to public welfare; doctrines which would de-"grade and vilify in the minds of the people, that monarchy "whose limited powers are essential to their safety, and, in truth, "to their independence."

Mr. Rose notices the favourable way in which Mr. Fox speaks of the usurpation of Cromwell—"Over which (he says) he has incidently thrown that sort of veil, which "speaking of its energy, and not of its injustice, naturally "interposes between that injustice and our feelings;" and

again adverts to the assigning to James the sole motive of a passion for arbitrary sway, without taking into consideration that bigotry to his religion, which over-ruled in that infatuated monarch, every other desire of power, or consideration of safety. Of the latter of these remarks, the REVIEWER has already spoken at large; but the general popularity of Cromwell among those writers who are most jealous of the royal prerogative, has always appeared a matter of wonder; since he used those means, which were entrusted to him to restrain the excess of that prerogative, to establish in its place an unlimited despotism in his own person.

With regard to the execution of this work, the reader will be, in great measure, enabled to judge, by the extracts which have been given, where he will certainly not find much to praise in the arrangement of the periods, or the accuracy of the construction; but we think the excellence of matter will induce him to overlook any little defect in the manner.

Mr. Rose, we presume, does not pride himself on being a very accurate critic of Aristotle; but when he says, alluding to that philosopher's celebrated definition of tragedy, "that "it is said to purify the passions by exhibiting their fatal "effects," he adopts a very ingenious hypothesis of Dr. James Moor of Glasgow; but which is entirely in opposition to the obvious opinion of Aristotle.

In the concluding paragraph of the observations, the author says, "he speaks *impersonally*, and he hopes it will be allowed justly." Though not noticed among the errata, there can be little doubt of *impersonally* being an error of the press for *impartially*.

PHARMACOPŒÏA COLLEGII REGALIS MEDICORUM LONDINENSIS. MDCCCIX. *London.* 4*to*, *pp.* 237, 1*l.* 4*s.*; 12*mo*, *pp.* 216, 4*s.* *Longman.*

THE PHARMACOPŒÏA OF THE ROYAL COLLEGE OF PHYSICIANS OF LONDON. 1809. TRANSLATED INTO ENGLISH, WITH NOTES; BY RICHARD POWELL, M.D. FELLOW OF THE COLLEGE, PHYSICIAN TO ST. BARTHOLOMEW'S AND THE MAGDALEN HOSPITALS. *London*, 1809. 8*vo*, *pp.* 518; *one plate.* 10*s.* 6*d.* *Longman.*

In a country which is distinguished by the universal concession of as much individual liberty as is consistent with the general safety, and in which all monopolies are discouraged, as tending to circumscribe the advantages of a fair competition; it might be questioned, whether it is necessary to lay any restraint on the unlimited disposal of that knowledge and skill, which has been, or is supposed to have been honourably purchased by study and experience: and, taken generally and abstractedly, it is probable that this question might be in speculation, as it usually has been in practice, decided in the negative. It requires, however, but very little consideration of the nature of the evidence, on which the celebrity of a practitioner of physic is founded, to be convinced, that it must be highly desirable to establish some more adequate criterion of his merit, than the vague and fallacious standard of bold profession or casual success. Hence, in all civilised countries, has arisen the custom of affording a public sanction to a regular education, by the grant of an academical diploma: and further testimonials have been required, in particular places, for conferring still higher distinctions on those, who wish to acquire a superior right to some peculiar local privileges. It is much to be regretted, that any of these tests should ever be rendered completely nugatory: and where the

abuse is open and avowed, it really appears to be incumbent on that government, from which all authority flows, to apply the most obvious remedy. A very moderate annuity, paid to each of the lesser Scotch universities, would probably be a sufficient compensation, to induce them cheerfully to give up their right of conferring degrees on absentees, or on unqualified residents: and surely any reasonable sum would be most willingly allowed by the public of Great Britain, for a purpose in any manner connected with the general health, or with the honour of its guardians. A diploma, granted with proper restrictions, ought perhaps to be a sufficient authority for general practice: but a metropolis, in which the power of doing good and of doing harm is particularly extended, has a right to be distinguished by the exaction of some further tests of competency. Hence, additional examinations are very properly required: and, for the general regulation of the affairs of the profession, a society is formed, which is principally, although not to the absolute exclusion of others, to consist of those who have graduated at one of the domestic universities. In this selection, there is nothing contrary either to the general principles of modified liberality, which pervade the constitution of this country, or to the established usages of other nations, in some of which the restrictions are still more positive and severe. The great mass of the profession is employed in applying to practice what has been learned from past experience: the particular objects of a college of physicians ought to be, to extend the bounds of medical knowledge in all its departments, and to support the dignity of the science and the general respectability of its professors; besides exercising a salutary control over the proceedings of medical practitioners in general. The conditions of admissibility into such a college ought to be very strictly defined, and punctually observed: no qualifications, as ascertainable by examination only, can ever be sufficient to insure the exclusion of all improper persons: an education at an English university is

reasonably to be expected, from one who is to stand in the first rank of his profession, in the capital of England: and such an education, when taken together with the studies necessary for undergoing the established examinations, has the peculiar advantage of requiring, that at least three or four years should have been devoted to those subordinate pursuits, which fortify, at the same time that they polish the mind, and which are as important to the cultivation of science as to the holding an elevated station in general society.

Such is the origin, and such the description of the body, which, in its corporate capacity, has lately made public the work which is now to be examined. Its individual members have been varied in a remarkable degree, since the publication of the former edition in 1787. Of the forty-two fellows then on the list, eleven only are surviving; and to these, forty-eight more have been added, besides four candidates. Of eighty-seven licentiates, fifty-two have died; and one hundred and seventeen new licentiates have been received. The licentiates in midwifery were eight, and are now reduced to five, without the addition of any other names. Why licentiates in midwifery are not now admitted by the College of Physicians, the public has not been informed: there can be no doubt that the College is, or ought to be, competent to ascertain their merits; but there are probably some good reasons, for wishing that the practice of midwifery should in London, as well as in the country, be rather associated with the office of a surgeon than with the character of a physician. The extralicentiates, instead of twenty-nine, are become thirty-six, or rather thirty-five, the first on the list having been dead for some time. Thus, in the space of twenty-two years, the whole number of practitioners, authorised by the College, has been increased from 158 to 255. For so great an augmentation, it is not easy to assign a reason perfectly satisfactory: probably the late enlargement of our military establishments has contributed as much to occasion it, as the progress of opulence and luxury,

which has thrown into every learned profession many individuals, who, in times of greater penury, would have been devoted to more mechanical, but less precarious employments.

Of a further revision of the Pharmacopœia, and of the more or less literal adoption of a language now become familiar to chemists, the Colleges of Edinburgh and of Dublin, especially the former, had not long ago set the example. With a laudable alacrity in eagerly watching for all the information to be obtained from our neighbours on the continent, the members of these colleges have perhaps united a deference, somewhat too implicit, to their authority; and their publications bear, both in their form and in their substance, a little too much the appearance of preferring the dogmas of theory, which are often too hasty and general, to the more safe, though less brilliant inductions from individual experience, in the particular cases to be determined. The College of London has been somewhat more temperate in both these respects: but it is not impossible, that a little more reluctance in making alterations might have been at least justifiable. Notwithstanding the late wonderful improvements in chemical science, there is scarcely a single instance, in which any one of the refined discoveries, made since the publication of the last Pharmacopœia, is in the remotest degree applicable to practical pharmacy.

In the new edition, the whole order and arrangement of the work is considerably altered and improved. It is difficult to say what method was proposed to be followed in the former edition: that of the present is well adapted to a chemical and pharmaceutical view of all the processes. The first chapter relates to weights and measures, the second to the materia medica: then follow the preparations in order: acids, alkalis, and alkaline salts, earths and earthy salts, sulfureous substances, metals and metallic salts. Most of these articles are substances comparatively simple, and as such more immediately belonging to chemistry: they are also principally derived from the

mineral kingdom. Then follow vegetables, their oils, essences, waters, decoctions, infusions, mucilages, and extracts: next, the more compound aqueous mixtures, spirits, tinctures, ethereal preparations, wines, vinegars, honeys, and syrups: confections, powders, and pills, conclude this division. Animal substances are next; and, as connected with these, plasters, cerates, ointments, and liniments. The cataplasms, which are the last articles, might perhaps more properly have followed the other vegetable substances: perhaps also, the sulfurs should have been placed after the metallic salts; for they have no natural right to separate these from the earthy salts: and the decoctions might also have stood between the infusions and the mucilages.

The weights remain as before: the measures have been materially altered in their denominations and subdivisions. It has long been an irregularity, inconsistent with all just rules of scientific nomenclature, that two things, so distinct from each other as a pound and a pint, should in Latin be expressed by the same term; and that a similar ambiguity should be extended to the ounce and the drachm. The pint, or the eighth part of a gallon, has now been very properly termed octarius: the ounce measure of a liquid has been called fluiduncia, and the drachm fluidrachma; words neither strikingly classical, nor so inelegant, as to be offensive, and which may, with equal propriety, be translated fluidounce and fluidrachm. The fluidrachm has been divided into sixty minima, or minims, nearly corresponding to the usual magnitude of drops of water; with an intimation, that the measurement of minims is intended wholly to supersede the custom of estimating small quantities of liquids by dropping them; and it is observed, that about twice as many drops of any tincture, as of water, are required for filling a given measure. It must be confessed, that the term *minimum* indicates a great poverty of invention: the same word was once used in music, to express the shortest note that was employed; but from the change of style, and of the mode of writing, this same note is now become

one of the longest. At present, if the wishes of the College be adopted, we shall have not unfrequently, even at the outset, to prescribe half a minim of a tincture to be taken at once. If there were any objections to *fluigranum*, it would have been easy to have appropriated some other term, such as *stilla*, or *stiria*, to a measured drop or grain; "*stilla stat, gutta cadit:*" had we employed a Roman grammarian to coin us a word, he could scarcely have furnished one more descriptive.

A minim, as directed by the College, may easily be measured by means of a graduated tube, open at both ends, although scarcely with less chance of error, than two drops can be correctly identified: if, however, great accuracy were necessary, it might easily be obtained by diluting ten minims, and then subdividing them. At any rate, the employment of the term minim will supersede the chance of error arising from the arbitrary introduction of drop measures, which is at present very considerable. If a physician orders thirty drops of laudanum, an apothecary's assistant may think he is doing a meritorious action in measuring very accurately half a drachm, and the patient will thus swallow sixty or seventy drops instead of thirty; an accident which could not happen if fifteen minims were directed.

The catalogue of the Materia Medica is enriched with a variety of new articles, most of which are of acknowledged utility, and many are so universally adopted in practice, that apothecaries in general have already found it necessary to be provided with them. The principal are—arsenici oxydum; belladonnæ folia; cajuputi oleum; cerevisiæ fermentum; cinchonæ cordifoliæ cortex, the yellow bark; cinchonæ oblongifoliæ cortex, the red bark; cuspariæ cortex, the angustura; dolichi pubes; dulcamaræ caules; euphorbiæ resina; fucus; humuli strobili; hyoscyami folia et semen; lichen; linum catharticum; porri radix; salicis cortex; tabaci folia; and toxicodendri folia. The references to synonyms of the plants producing the different substances have, in

many instances, been corrected and completed. The gum arabic is now named acaciæ gummi, as produced by the acacia vera of Willdenow: the aloë socotorina and Barbadensis are called respectively aloës spicatæ and vulgaris extractum, and referred to plants which are to be described in the Flora Græca. Ammoniacum is attributed, after Willdenow, to the Heracleum gummiferum, which this celebrated botanist raised from seeds found with the gum. Canella is referred to the canella alba; cardamomum to a plant named by Dr. Maton elettaria cardamomum; caryophylli to the eugenia caryophyllata; cascarilla to the croton cascarilla; catechu, like gum arabic, to an acacia instead of a mimosa; centaurium to the chironia; cinchona, now called lancifolia, to the plant so named by Mutis and Zea; filix to aspidium; jalapa to convolvulus jalapa; ipecacuanha to callicocca ipecacuanha; manna to fraxinus ornus; quassia to quassia excelsa; quercus to quercus pedunculata; damask rose to rosa centifolia, of which it bears the name; saccharum to saccharum officinale; terebinthina vulgaris to pinus sylvestris; terebinthina canadensis, a new article, to pinus balsamea; tormentilla to tormentilla officinalis; tragacantha, after Olivier, to astragalus verus; and zingiber to zingiber officinale. The insect cantharis is called lytta, being the lytta vesicatoria of Fabricius. Many of these species are the same which were formerly described under different names: others have been more lately ascertained. The articles, which are still obtained from unknown sources, are only four—calumba, kino, myrrh, and sagapenum.

The omissions of substances contained in the former catalogue are scarcely less numerous, than the insertions of new articles: the greater part of these omissions will, in all probability, be generally approved; some of the most questionable are the arnica, carduus benedictus, cinara, ginseng, ichthyocolla, iris, juglans, ladanum, ribes, rubus idæus, and urtica. The testimonies in favour of any of these would perhaps scarcely be sufficient to command the admission of an unknown

substance: but it may be doubted whether the evidence against them can be considered as strong enough to make their rejection a matter of absolute propriety.

In both the Latin editions, as well as in the translation, we find "opoponax" and cervus "elaphas," instead of opopanax, and elaphus. Opopanax, being a word, *quod versu dicere non est*, has been as unfortunate in its quantity as in its orthography,—a poetaster of the iron age having concluded a very sonorous line with—"opopānaca pompholygemque."

The additions which have been made to the preparations and compositions, and the alterations in some of the formulæ which are retained, are so numerous and important, as to deserve a brief examination in detail, and an insertion of some specimens of the improved processes.

ACIDUM CITRICUM. This is prepared by decomposing the citrate of lime, and frequently crystallizing and redissolving the acid obtained. Its great utility to seafaring persons is universally admitted; and it is manufactured on a large scale by a well known chemist in London.

ACIDUM SULPHURICUM DILUTUM. This dilute acid is now made one-third stronger than before; and the acidity of the infusum rosæ is increased in the same proportion. It is not easy to discover the advantage of such a change, except for exercising the memory and attention of the practitioner.

POTASSÆ SUPERSULPHAS. Crystallized at once from the residue, left after the distillation of the nitric acid. It contains, as Dr. Wollaston has ascertained, exactly twice as much sulfuric acid as the neutral salt, and may often afford a convenient form for administring that acid.

POTASSÆ CARBONAS.—SODÆ CARBONAS. Crystallized from a mixture of the subcarbonates with ammonia in its common form; the ammonia being driven off by a gentle heat.

CRETA PRÆPARATA. Insoluble powders, which were formerly to be prepared by levigation only, are now directed to be elutriated.

PRÆPARATA EX ANTIMONIO. Most of the preparations of antimony are considerably varied: the whole section, which relates to them, will afford us an interesting specimen of the work. It is thus exhibited in Dr. Powell's translation:—

"OXYDUM ANTIMONII—OXYD OF ANTIMONY.

"Take of Sulphuret of antimony, powdered, two ounces.
"..... Muriatic acid, eleven fluidounces.
"..... Nitric acid, one fluidounce.

"The acids being mixed together in a glass vessel, add the antimony gradually thereto, and digest them in a boiling heat for an hour; then strain the solution, and pour it into a gallon of water, in which two ounces of subcarbonate of potash have been previously dissolved: wash the precipitated powder by repeated affusions of water, until all the acid is washed away; then dry it upon bibulous paper.

"ANTIMONII SULPHURETUM PRÆCIPITATUM—PRECIPITATED SULPHURET OF ANTIMONY.

"Take of Sulphuret of antimony, in powder, two pounds.
"..... Solution of potash, four pints.
"..... Distilled water, three pints.

"Mix and boil the mixture over a gentle fire for three hours, stirring it well, and occasionally adding distilled water, so that the same measure may be preserved. Strain the solution forthwith through a double linen cloth, and while it is yet hot, drop in gradually as much sulphuric acid as may be required to precipitate the powder; then wash away the sulphate of potash by hot water; dry the precipitated sulphuret of antimony, and reduce it to powder.

"ANTIMONIUM TARTARIZATUM—TARTARIZED ANTIMONY.

"Take of Oxyd of antimony, two ounces.
"..... Supertartrate of potash powdered, three ounces.
"..... Distilled water, eighteen fluidounces.

"To the water, whilst boiling in a glass vessel, add gradually the antimony and supertartrate of potash, previously mixed together, and continue to boil for half an hour; then filter the solution through paper, and evaporate it in a gentle heat, so that, whilst it cools slowly, crystals may form.

"PULVIS ANTIMONIALIS—ANTIMONIAL POWDER.

"Take of Sulphuret of antimony, powdered, a pound.
"..... Hartshorn shavings, two pounds.

"Mix and throw them into a broad iron pot, heated to a white

"heat, and stir the mixture constantly until it acquires an ash "colour. Having taken it out, reduce it to powder, and put it "into a coated crucible, upon which another inverted crucible, "having a small hole in its bottom, is to be luted. Then raise the "fire by degrees to a white heat, and keep it so for two hours. "Reduce the residuary mass to a very fine powder.

"LIQUOR ANTIMONII TARTARIZATI—SOLUTION OF TARTA-"RIZED ANTIMONY.

"Take of Tartarized antimony, one scruple.
"..... Boiling distilled water, four fluidounces.
"..... Wine, six fluidounces.

"Dissolve the tartarized antimony in the boiling distilled water, "then add the wine."

On the first process, it has been observed by a practical chemist, that the acids will be very liable to boil away, and leave the antimony undissolved, unless particular precautions be taken to avoid the inconvenience. A very tall vessel nearly closed, and kept cold at its upper part, would probably afford the best remedy, the acid continually running back as its vapours became condensed. The antimonial powder being weaker than formerly, it will be necessary, for some years to come, that physicians should specify in their prescriptions, whether they mean the old or the new preparation: and it may be questioned, whether the change will produce any advantage equivalent to this inconvenience, and to the mistakes which may arise from the inattention of the compounders of medicine.

LIQUOR ARSENICALIS. This is the arsenite of potass, as introduced by Dr. Fowler: it seems to be more easily prepared than the arseniate, which was Macquer's salt.

CUPRUM AMMONIATUM. Made by rubbing together sulfate of copper and carbonate of ammonia, as directed by the College of Edinburgh. Dr. Powell supposes it to be a subsulfate of copper and ammonia: but in the former aqua cupri ammoniati there was no acid, and the essential combination appears to consist in a direct union of the oxid with the ammonia, a case by no means without an example; so that it might almost be called a cuprite of ammonia.

Ferri carbonas. This preparation has for some time been frequently employed under the name of ferrum præcipitatum: it is one of the best and most convenient forms for administering iron. It is scarcely probable that it has any right to the title of a carbonate, even if that of a subcarbonate should be conceded to it.

Liquor ferri alkalini. The tinctura martis alkalina of Stahl, probably a subnitrate of iron and potass.

Hydrargyri oxydum cinereum. Made by boiling calomel in lime-water. It has been often used as a mild alterative, as well as for mercurial fumigations.

Decoctum aloes compositum. A composition attributed to Hofmann, sometimes used under the name *baume de vie;* containing, besides the extract of aloes, some aromatic and saponaceous substances.

Infusa. A number of useful infusions are introduced, many of which have been habitually ordered without particular formulæ. In the infusum sennæ, it is to be regretted that the College did not adopt the suggestion of one of their fellows, to add some cloves to the senna, in order to overcome its disagreeable taste and smell. A drachm and a half, or two drachms of cloves might be substituted for the drachm of ginger, without any inconvenience.

Extracta. Several new extracts are inserted, and some of those, which were formerly directed, have been omitted. The extractum opii, like the extractum thebaicum of 1720, which had been somewhat too hastily abandoned, is an aqueous extract only; and it seems to be agreed, by a great number of practitioners, that it produces an equal effect as a narcotic, with less subsequent confusion and headache, than the tinctura opii.

Mistura ferri composita. In this well-known chalybeate draught of Dr. Griffiths, the iron is supposed to remain less oxidized than when it is dried and exposed to the air.

Spiritus ammoniæ aromaticus. This useful medicine

is now to be prepared with the pure ammonia, instead of the carbonate. Dr. Powell observes, that—"in the old process, distillation was absolutely necessary; for the spirit of ammonia, "as there directed, would not unite with the oil by mixture "alone." The compound, however, thus obtained, was much more agreeable than the preparation now ordered, which has indeed often been substituted for it.

SPIRITUS AMMONIÆ SUCCINATUS. A new formula for a more permanent eau de luce.

SPIRITUS LAVANDULÆ. SPIRITUS ROSMARINI. For the former, rectified spirit is directed; for the latter, proof spirit only: in the late Pharmacopœia five pints of each are ordered to be drawn off from a gallon of proof spirit: this, in the first case, was certainly more economical; in the second, probably more practicable.

TINCTURA MYRRHÆ. Twenty-two fluidounces of rectified spirit, with *twenty-four* of water, are substituted, probably by some mistake in calculation, for about twenty-one of spirit, and *eleven* of water, formerly employed.

SPIRITUS ÆTHERIS AROMATICI. The sweet elixir of vitriol of 1745.

VINUM OPII. The liquid laudanum of Sydenham is now restored to the situation which it held in 1720, and which it appears to deserve at least in an equal degree with the tincture of opium.

SYRUPUS SENNÆ. A useful formula for giving senna and manna to children.

CONFECTIO AMYGDALÆ. Consists of almonds beaten up with sugar and a little gum, and is intended for making milk of almonds expeditiously, without being liable to be easily spoiled by keeping.

CONFECTIO OPII. It ought to be remarked that, from the omission of the syrup of poppies, thirty-six grains of this confection must be directed, in order to give one of opium, to

which twenty-five of the former opiate confection were nearly equivalent.

Confectio rutæ. A preparation intended for an enema, and resembling the electarium è baccis lauri of 1745.

Pulvis kino compositus. A useful astringent, containing one-fifth of cinnamon, and one-twentieth of opium.

Pilulæ cambogiæ compositæ. Contain equal parts of gamboge, extract of aloë, and aromatic powder: they somewhat resemble the Scotch pills.

Pilulæ ferri cum myrrha. Well known as Griffiths's chalybeate pill.

Pilulæ galbani compositæ. The opopanax is omitted; the quantity of myrrh and sagapen increased.

Pilulæ hydragyri submuriatis. The pilulæ calomelanos compositæ of some pharmacopœïas, introduced by Dr. Plummer.

Pilulæ saponis cum opio. These are substituted for the pilulæ opii, which have been found too difficult of solution: they might however have been softened by the addition of a little honey or treacle, with less risk of loading a delicate stomach.

Emplastrum ammoniaci. Made by boiling the gum in vinegar.

Emplastrum opii. The opium is mixed with litharge plaster and frankincense.

Ceratum. Composed of wax and olive oil.

Ceratum sabinæ. Adopted from Mr. Crowther's practice.

Unguentum hydrargyri nitrico-oxydi. Well known to surgeons as the ointment of red precipitate.

Unguentum picis aridæ. The unguentum basilicum nigrum of 1745, not yet out of use.

Unguentum sulphuris compositum. Contains hellebore and nitre, which probably add more to its bulk than to its utility.

Unguentum zinci. The oxid simply mixed with lard.

LINIMENTUM CAMPHORÆ. A solution of camphor in oil.

LINIMENTUM HYDRARGYRI COMPOSITUM. A very useful composition, containing some camphor and some ammonia.

LINIMENTUM TEREBINTHINÆ. Introduced for burns by Mr. Kentish.

CATAPLASMA FERMENTI. An effervescing mixture of flour and yeast.

CATAPLASMA SINAPEOS. Linseed meal is substituted for bread, as remaining longer moist.

A considerable number of preparations, little used, have been very properly omitted: some of these will, however, still have their advocates. Among the least universally abandoned in practice, we may enumerate the succus ribis nigri spissatus, hydrargyrus acetatus, hydrargyrus cum sulphure, infusum sennæ tartarizatum, vinum antimonii, tinctura balsami tolutani, tinctura sabinæ composita, pulvis aloës cum canella, aloës cum ferro, myrrhæ compositus, scammonii compositus cum aloë, and scammonii cum calomelane, the whole chapter of trochisci, the emplastrum ladani compositum, and the unguentum cantharidis. The antimonial wine has been omitted principally on account of the uncertainty of its dose; but there is reason to believe that its operation is by no means perfectly identical with that of the vinum antimonii tartarizati: all wine contains more or less of the malic acid, and it is not improbable that the malate of antimony differs less from the antimonial powder in its effects on the animal economy, than the tartrate: and the dose even of the common antimonial wine may be ascertained without difficulty, for each portion, by progressive experiments. The trochisci are indeed seldom prepared by apothecaries, or even by retail chemists; but this is no reason that a correct rule should not be laid down for making them: they are by no means superfluous in practice; on the contrary, a good formula for a slightly sedative lozenge would be a very useful addition to the catalogue of domestic medicines.

These are the most remarkable changes which have been

made in the substance of the work: the alterations of nomenclature next demand our attention: the principles, by which these have been governed, will best appear from the comparison of a few specimens:—

OLD NAMES.	NEW NAMES.
"Acetum distillatum	Acidum aceticum.
"Acidum nitrosum	Acidum nitricum.
"Acidum vitriolicum	Acidum sulphuricum.
"Ammonia præparata	*Ammoniæ carbonas.*
"Antimonium	Antimonii sulphuretum.
"Aqua ammoniæ puræ	Liquor ammoniæ.
"Aqua lithargyri acetati	Liquor plumbi acetatis.
"Arabicum gummi	Acaciæ gummi.
"Borax	Sodæ *boras.*
"Calomelas	*Hydrargyri* submurias.
"Cerussa acetata	Plumbi superacetas.
"Chamæmelum	Anthemidis flores.
"Cicuta	Conii folia.
"Conserva	Confectio.
"Electuarium	Confectio.
"Emplastrum lithargyri	Emplastrum plumbi.
"Hydrargyrus nitratus ruber	Hydrargyri nitrico-oxydum.
"Hydrargyrus muriatus	Hydrargyri oxymurias.
"Kali purum	*Potassa* fusa.
"Kali præparatum	Potassæ subcarbonas.
"Lapis calaminaris	Calamina.
"Lithargyrus	Plumbi oxydum semivitreum.
"Natron præparatum	Sodæ subcarbonas.
"Natron tartarizatum	Soda tartarizata.
"Oxymel æruginis	*Linimentum* æruginis.
"Pix Burgundica	Pix arida.
"Pulvis opiatus	Pulvis *cornu usti cum opio.*
"Raphanus rusticanus	Armoraciæ radix.
"Sperma ceti	Cetaceum.
"Syrupus papaveris albi	Syrupus papaveris.
"Syrupus papaveris erratici	Syrupus rhœados.
"Thus	Abietis resina.
"Tinctura opii camphorata	Tinctura *camphoræ composita.*"

The transposition of the terms employed to denote a *neutral salt* is perhaps a very warrantable liberty; but it would not be altogether a matter of indifference in a system of natural history, since the first term of the two has hitherto always

denoted the genus, and the second the species; at least in all methodical works written in Latin. Ammonia, in its common form, can scarcely be called a neutral *carbonate:* in some parts of the Pharmacopœïa it is styled a subcarbonate, which seems to be a much more correct appellation. *Borax* is designated in three different ways; we have mel boracis as a formula, sodæ boras as the established name, and subboras sodæ as its chemical explanation; surely two of the three would have been enough; and borax might have been retained without any inconvenience, since it produces no false impression. *Hydrargyrus* has long been made masculine in pharmacy, though Pliny writes hydrargyrum; an authority which would have been amply sufficient to justify the College, in following the example of those of Edinburgh and Dublin, and of the modern chemists, who have adopted a uniform termination for the Latin names of all the metals: although in English there is no reason whatever for writing platinum, rather than platina. *Oxydum* is a term of which the orthography requires much discussion; as it stands, it means nothing. To express subacidum, or acidulum, by a derivative from ὀξὺς, which was the original intention, we might either write ὀξυειδὲς, oxyides, or ὀξύδιον, oxydium, as βοτρύδιον, πελεκύδιον, diminutives of a similar form; and this last term approaches much the nearest to the object in view; ὀξείδιον, oxidium, is a word actually occurring, but derived from ὄξος, vinegar: we might, however, as well talk of the *palladum* of our liberty, instead of palladium, as write either oxydum, or oxidum, instead of oxydium or oxidium; and the College, in altering the French orthography, has only substituted one bad thing for another. If oxydium were adopted in Latin, it would be proper to write *oxyd* in English: but for *oxide*, which some chemists have preferred, there is absolutely no foundation whatever. *Potassa*, however barbarous, seems to be too well established to be superseded at present: in the former Pharmacopœïa, if the Greek word *conia* had been employed, in-

stead of the uncouth term *kali*, we might by this time have had a more classical name for this alkali in common use. It is difficult to define a sense of *linimentum* which shall comprehend the oxymel æruginis; its use as an external application can scarcely be allowed to enter into the definition; and the preparation might have remained among the Mellita, without the least impropriety. The powder and tincture, containing opium, have received new names, principally on account of the danger of being mistaken for opium, or its simple tincture, and partly, perhaps, to avoid the occasional interference of groundless prejudices.

It appears to be impossible, on any principle of scientific nomenclature, to defend the adoption of the same term for a class and a genus: an error which has been very unnecessarily committed in two instances, Syrupus and Ceratum having been employed as titles of their respective chapters, as well as to express the preparations more properly called syrupus simplex, and ceratum simplex, being the simplest possible of the preparations which bear those names. The general term *spiritus* seems to imply that the whole fluid either has been, or might be distilled: hence Dr. A. Duncan, in his most useful and elaborate manual, has very properly referred both the spiritus lavendulæ compositus, and the spiritus ammoniæ succinatus to the tinctures.

A few inconsistencies and inaccuracies, derived from the partial change of nomenclature, will probably be corrected in future editions. For example: the paragraph which remarks that fluids are to be measured, and solids to be weighed, unless the contrary is expressed, is perfectly inapplicable to the present state of the Pharmacopœia, where no ambiguity is left in the terms; and the insertion of the word *pondere*, in many of the formulæ, is equally superfluous. Under acidum muriaticum, we have aquæ selibra, for half a pint: under spiritus ammoniæ succinatus, minims of the essential oil are substituted for an equal number of drops, ordered in the first

specimen. The directions for making the liquor ammoniæ acetatæ are somewhat indistinctly expressed. Under antimonii sulphuretum præcipitatum, we must read 'in pulverem *subtilem* tere,' the substance having already been called a powder. The tables of the new and old names are in many instances imperfect, and in some inaccurate.

Dr. Powell's translation must be considered almost as a second original, since it contains an explanation of the reasons for which most of the alterations have been adopted; as well as some further observations of considerable importance: and there can be no doubt that its circulation will be equally extensive with that of the Pharmacopœia itself, or even still more so. Dr. Powell having acted as secretary to the select committee, employed in the revision of the work, no person had so good a right to offer his remarks to the public, and his undertaking has been sanctioned by the approbation of the president, and of the committee.

The translation is in general faithful and accurate; but the work is not free from a few errata. We are told, p. 67, that an ounce of dilute nitric acid "will saturate *nearly one hundred* of white marble," instead of *about 42 grains*. For the tincture of rhubarb, p. 273, we are directed to employ *an ounce and a half* of cardamom seeds, instead of *half an ounce*. In the pulvis cretæ compositus cum opio, p. 322, the proportion of opium is somewhat *increased*, not "*lessened*." Dr. Powell observes that spirit is added to the liquor hydrargyri muriatis, to prevent "the vegetation of mucor, to which *all* saline solutions are liable:" surely not strong mercurial solutions, even if extremely weak ones should be. He says, p. 167, that, "a bladder is mentioned for *straining* the galbanum, but—a canvass bag is preferable:" now "galbanum is almost entirely soluble in water," and if it were *boiled* in a canvass bag, much of its substance might be lost: and it was never meant that it should be *strained* through a bladder. The distinction of *fluidounce* is sometimes omitted, as might

naturally be expected in the use of a new term. The most striking inaccuracies, however, are those of the "prosodial table," and of the "*quantity* of words used" in the catalogue of the materia medica. These may be considered as things too puerile to deserve the notice of a practical physician: but for one who has no longer the fear of the birch before his eyes, it would have been better to have left them altogether to school-boys, than to have committed so many little errors of any kind, in a work which ought to be a standard of precision. We find not only Accāia, acidum sulphūricum, antimōnium, rosa centifōlia, scammōnea, staphisāgria, confectio rōsæ, crōcus, and sāpo, in which the modern pronunciation is not affected by the quantity, but also ammoniæ and ferri carbŏnas, which is still more carbŏne notandum. Jalăpa may be questioned, from the analogy with rāpa: strobĭli agrees with the Latin dictionaries, but there are at least two instances in the Greek plays, in which strobīlus occurs: syrŭpus is marked sĭrūpus by Ainsworth, though supposed to be derived from the barbarous term σιράπιον, or from an oriental word like *sherbet*, or sorbitio; it would have a more classical appearance if it were written συρῆπος, as if an *extracted juice*. In caryophўllus, and glycyrrhīza, the vowels are short, although the syllables are long by their position. Aloĕs, pilūlæ, and pulvis aloes composītus, can only be errors of the press.

Notwithstanding these slight imperfections, Dr. Powell appears, on the whole, to have executed his task with considerable judgment and ability; and, together with his colleagues of the select committee, Dr. Heberden, Dr. Ash, and Dr. Maton, amply to deserve the thanks of the Profession at large.

SEVENTY-EIGHT STUDIES FROM NATURE, ENGRAVED BY WILLIAM GREEN, FROM DRAWINGS MADE BY HIMSELF. *London, printed by Barfield, for Messrs. Longman, Hurst, Rees, and Orme, Paternoster-Row; and W. Green, Ambleside, Westmoreland.* 1809. *Large folio. Price five guineas, boards.*

These Studies consist principally of such objects as Landscape-painters select for their fore-grounds, and of the Cottages and Rocks of Cumberland and Westmoreland. They are *etched in soft ground*, with a degree of freedom and mastery of the pencil, which may be looked at with considerable advantage by students in landscape, and by all persons with pleasure.

In the title-page (as the reader has seen) these prints are spoken of as being *Engravings*, and the word, though incorrect, is probably in this instance, not meant to deceive the public, but it is inadvertently used by the Ambleside Artist, in conformity with language, which the reiterated endeavours of publishers and *prospectus-mongers*, in their numerous advertisements, have but too far succeeded in introducing, and which has therefore obtained among us to a certain degree; but of which the effect has been to confound those verbal distinctions, which would else, by assisting the public discernment, have tended to the improvement of its taste.

With prospectus-mongers and their artifices, the reader is probably not very well acquainted. They have rather been felt than seen, and are far from being universally recognized. They have only been known to exist since non-descript animals were brought hither from Botany-bay, and though I cannot swear that they were imported from thence, I may

safely assert that the sooner they are dismissed thither, the sooner will the public be likely to reap the full and fair benefit of British art, and literature.

But so serious an evil appears to call for more serious notice; and though I cannot here mean to develope the various and deleterious practice of the empirics of art and literature—that would not only be too wide a field to do more than look into just at present, but, if I may rely on some little experience, I might as well have disclosed the inhuman and unprincipled proceedings of the African slave-traders a dozen years ago;—yet in stating this misuse of the single word Engraving, I find myself induced, on balancing the restraints, against the encouragement, of my experience, to dwell yet somewhat longer (and more gravely) on the hitherto unnoticed but increasing tribe of prospectus-mongers, and the mischiefs to which they have given rise.

Had they in the time of Dr. Adam Smith existed, and been generally known to exist, in the paradise of taste, as in the field of agriculture, it is somewhat to be feared that (in the language which the senate appears to have adopted from that great philosopher of wealth,) they would have been merely classed with the "*middle-men:*"—though the deterioration of mind, which alone, men live to improve, be incalculably more destructive to the ends and purposes of society, than raising the price of provisions or manufactures. At least such conclusions as these, are almost unavoidable, when considerations which involve the *happiness*, are either identified with, or superseded by, those which respect only the *wealth* of nations.

Middle men in one sense, they certainly are. I only quarrel with the office-phrase, because it expresses merely the station which they occupy, without alluding to the mischiefs which they produce. They are neither artists, scholars, nor book-sellers: but occupy a middle and unostensible station

between those who perform, and those who produce to the public, works of art and literature combined. They moreover precisely correspond, in their effects on the price and goodness of the work so produced, with those regrators, whose presence is so ill-endured by the community at large in the public markets; for they infallibly either strain off some portion of the honest reward of the authors or artists *employed*, or add to the price of the *commodity* produced: generally both of these; and too frequently the still more mischievous consequence of the deterioration of art and literature, results also from their interposition. The reader, unless he should be a mere office-man, who wishes only to get through the *business* of the state, fearing "lest dinner cool," and without minding its *duties*—must not, in reflecting on those evils, suffer himself for a moment to forget the incommensurable difference between an intellectual production, and a production of mere manual labour.

One word more of this non-descript, whom I shall now speak of in the singular, and I proceed with Mr. Green's Studies. The prospectus-monger, seems to have a greater predilection just now, for fine art, than for letters, finding probably that on this subject, the taste of the public, as well as that of the book-sellers, is less well informed, and their credulity greater, than in most of the pursuits of literature. In the concerns of book-making and book-selling, he is at once projector of the scheme, and foreman and overseer of the artists whom *he* engages to execute it; and the mystery of his craft consists partly, and indeed principally, in wording a prospectus, and drawing up a specious, pompous, and promising scheme of publication,—of which the observing reader will recollect but too many examples,—where so much of deceit lurks under florid and flourishing phraseology, that the subscribers to such publications are infallibly cheated, while in some instances that I have known, the book-seller has also found himself deluded: as those men too late discover that

they are wedded to consumptions, who have mistaken a hectic complexion for the bloom of health.

In contriving these vague sinister and delusive promises, the word *Engraving* has often been found valuable, and while it is indistinctly attended to, or imperfectly understood, by the public, no one word contributes more to the dark spells of these hubble-bubble prospectus-mongers, or enables them more effectually to boil their cauldron, while they "keep the word of promise to the ears" of their subscribers, "and break it to their hopes."

In reviewing Messrs. Dance and Daniell's collection of portraits, I passed the distinction which should exist between Engraving, and the various other modes of producing Prints on paper, perhaps with too little notice: it becomes the more necessary for me now to say that it is as uncritical to call Etchings performed on stone, or through softened etching-varnish on copper, by the same word by which we understand and denote a highly-finished performance of Masson, Woollett, or Strange, as it would be to call plaster-casts, or models in clay, or terracotta, by the term *sculpture:* for though, both in the case of such etchings, and of such engravings, as I have mentioned, there be a manifestation of art, yet it is not of equal art, nor of art of the same kind, and ought not therefore to be denominated by the same word.—To denominate them by the same word, is in fact to obliterate or remove those landmarks of art, which separate its provinces, and on which the public eye, as it scans these ample, fertile, and flowery plains, should rest in honest confidence.

Without undertaking to reform the nomenclature of art, or repress the dishonest artifices of dealers and middle-men; without being fastidious about words; I may be allowed to entertain a reasonable solicitude that the public should not be led into erroneous expectations by their misuse. The present work of Mr. Green is simply a book of *soft-ground etchings*, than which, no known mode of producing prints on paper,

is better, if so well, adapted to the multiplication of sketches, or such outlines assisted with a little hatching of the lead-pencil, as a landscape-painter copies immediately from nature: for, in fact, the prints produced, are impressions from these very sketches themselves, if the artist choose to take his varnished copper with him, when he places himself before the subjects of his imitation (and fac-similes of them, if he does not), the corrosive operation of aqua-fortis being alone added, in this mode of etching, to the art of drawing with lead pencil. Consequently, when employed by the hand of a master, and when exercised on such subjects as are adapted to its local powers and properties, etching in soft-ground is a very eligible mode of art; and Mr. Green, as the reader has already been informed, handles his lead pencil with considerable freedom and dexterity, while his eye and his mind are tenacious of what he sees, and his line characteristic of the object before him. His rocks, his rushing torrents, his foreground weeds, and boles of trees; his old planks, slates, and other cottage materials, are often feelingly touched; and his general fidelity to the truths of individual nature, exemplary to that class of students in landscape, whom he more particularly addresses in his introductory page.

In his choice of subjects, the author is frequently judicious, but is sometimes otherwise. To such objects as painter's foregrounds, cottages, mills, bridges, and mountain-torrents, where little expression of space is required, and the mind of the spectator is satisfied with truth, strength, and spirit, though roughly rendered, soft-ground etching is well applied; but to an extensive landscape, such as a Cumberland lake surrounded by mountains softening into air and decorated with distant woods and villages, delicate gradations of light and shade are so indispensable, that this mode of etching appears inadequate to the task of representing them: a rough foreground rock of Salvator Rosa, or, if Mr. Green pleases, of his own, may thus be very successfully sketched on copper,

and printed on paper, but a Westmoreland or Cumberland lake scene, to exhibit which in perfection requires the delicate blandishments, dulcet tones, and full harmony, which flowed from the pencil of Claude, cannot,—at least no man has yet been able to accomplish so much in this mode of art. I think, therefore, that Mr. Green had probably better have excluded from his publication, such subjects as his general views of Windermere, Elter-water, and Grasmere, which are numbered 48, 49, 50, and 51, as they serve to shew what soft-ground is *not* capable of effecting in landscape-etching; or, at least, disclose the boundaries of his ability in this art, which every artist would perhaps act wisely in concealing.

For the most part, however, the subjects chosen are well suited to the pencil of the artist. The number of extensive views which he has introduced, is comparatively small; and the following plates may be spoken of with high approbation.

Cottages at Stonethwaite, ...No. 5
Crooka Bridge, ...30
Loggan House, ...35
Trout-beck, ...36
and Lanefoot. 38
Bridges at Askham, ...41
Wasdale, ...45
and Bowderdale. 46
Stock-gill (a Waterfall), ...47, which Mr. Green says, he gives "as a lesson in that sort of drawing."
The Well at Skelgill, ...No. 27, another excellent lesson.
Burdock and Brambles, &c. 52
Young Hazel and Rock, ...53
Stones on Loughrigg Fell, ...59 and 60
Gush of Water, in Rydal Park, ...65

All Mr. Green's studies, consisting of mossy stones, fern, foxglove, and various foliage, which he found among the springs in Rydal park, where nature appears to teem with

more vigourous vegetative powers than can be seen in most other places, have great merit; and the following are probably unparalleled in point of execution in soft-ground, while they are extremely interesting as picturesque features of this part of our island:

Mill in Borrowdale,.....No. 70
Lanefoot in Trout-beck, ...71
Guthersgale,.....72
Cottages at Skelgill,.....74
Ivy House at Rydal,.....76

The various modes of rustic masonry which are employed in these northern counties, with all their native graces and local peculiarities, are here described with a fidelity and taste of outline, and a degree of picturesque feeling, that might boldly challenge competition.

A short account of the subject of each plate, occupies, in the whole, about eight pages, which accounts are, in general, simple, and to the purpose. The public will not, perhaps, be displeased to read from the pen of a local inhabitant, whilst employed in describing the little inn at Buttermere (see page 7), that—

"This is the place where Mary Robinson sometimes called the "Beauty of Buttermere for some years made a considerable ad- "vantage [but the advantage was surely not to poor Mary herself] "of public curiosity. She was a fine girl when fourteen, and a "most interesting one at sixteen: what she was between that age "and twenty-four, is not known to the writer; but at the latter "period, many were disappointed; and Mary must certainly have "been distressed, when the undiscerning were eager to be in- "formed from herself, when modestly waiting upon them, how "they might procure a sight of the Beauty?"

Of Rydal park, and its advantages to a landscape-painter, the author writes as follows: (see page 10.)

"Rydal park is a fine spot for study. In the springs are valu- "able foreground materials; some at the roots of trees: Nos. 55 "and 56 are two of them. The trees are majestic; and the lakes "of Windermere and Rydal, in composition with the woods and

" mountains, exhibit some very extraordinary pictures. Some " years ago, it was the opinion of gentlemen, who had been in " many parts of the United Kingdom, and on the Continent, that " they had seen nothing equal to Rydal park. Although a great " deal of the wood has recently been cut down, it is even at pre- " sent, a charming place. The writer has enjoyed much pleasure " in contemplating the scenes of Rydal park; and is grateful for " the privilege of studying there. He has frequently been in the " park from ten to fifteen hours, without seeing a human being."

Yet the following passage is pregnant with such serious mischief to the charming scenery of Grasmere, that I cannot do less than point it out.

" Grasmere has been many times celebrated. The lake and the " church, when connected with the surrounding scenery, from " many points in the valley, will wonderfully impress the mind " with ideas of beauty. But *if this bottom be at present beau-* " *tiful, how much more so might it be rendered, if every pro-* " *prietor were anxious to do his best to add to it!*"

Yes—Mr. Green closes this sentence with a note of admiration, as if he anticipated in imagination, the future glories of Grasmere. But, let him be asked, is taste the invariable attendant on property, or is flattery inseparable from publication?

Nothing has perhaps been more destructive to the real beauty of the landscape scenery of England, than the vanities, and anxieties to do their best, of proprietors and improvers. Who has not heard how ridiculously Mr. Pocklington, by mere meddling, and with the best intentions, has *prettyfied* the grandest island of Derwentwater? Who that has travelled that way before and since, and possesses the least glimmering of taste, has not felt the deeper sentiment of regret? Mr. Green may, perhaps, please a few of his idly-busy neighbours, who may be possessed by the unfortunate ambition of distinguishing themselves as improvers, or landscape-gardeners, by this deleterious passage; but it would have been misprision of treason to landscape in me, to have passed it without reprehension.

Let the proprietors of the beautiful vale and lake of Gras-

mere, be satisfied with what Nature and Fortune have done for them. In enjoying the gifts of the latter, let them rather attend to the precepts of the poet, than to this inadvertency of the artist, and—

> " Be busy for themselves and for their friends:"
> But " Let Nature rest."

The " Observations with respect to the Mode in which " Plantations ought to be conducted," with which the literary part of the volume closes, are so well written, and the precepts contained in these eight pages are so much to the purpose, that what the writer has said of the treatise, called " Hints to Planters, by Francis Dukenfield Astley, Esq." may be with equal justice repeated of his own " Observations:" namely, that it is " a work replete with accurate " observation and good sense, and contains much valuable " information in a small compass."

If any of these precepts are more worthy of being remembered than the rest, it appears to me to be those of a precautionary nature.

After stating that wood should be felled with a very sparing hand, the writer proceeds—

" Even from the best situation, should a tree offensively obtrude " itself upon the eye, thereby obscuring some favourite object, it " will be proper to consider in what degree all other stands from " which that tree may be seen, may be affected by its removal, and " a balance of loss and gain deduced from that consideration."

" If in a situation hiding nothing good, an ugly tree should pre- " sent itself, that tree ought not rashly to be destroyed, particu- " larly if its top be fine; for by planting others near it, it may " become an useful appendage to the scene."

" If from various stands, there appear upon the premises un- " pleasant lines of wood, those lines must either be broken by " occasional thinning, or be partially planted out, should suc- " planting be practicable, but this, as before, must be carefully " done, and, as in the instance of single trees, these unpleasant " lines must be examined from every point where they can be " seen.—That which is a straight or monotonous line from one

" point, may, owing to a variety of circumstances, be good from
" another point."

These sentiments are certainly not absolutely incompatible with an endeavour to improve Lowdore waterfall. Yet a landscape-painter will pause, in reasonable apprehension of danger, at the temerity of such experiments, as appear to be recommended in the concluding paragraph of the author's observations:

" The trees about Lowdore (he says) are in too great profusion:
" to take one half of them away would be much to improve this
" deservedly-admired place. The chasm through which the river
" passes is immense; and therefore the fall of water is generally
" subdivided and obscured: the course of the stream ought to be
" conducted on the western side of the chasm to that part of the
" rock, which is nearest to the mill, from the summit of which it
" would tumble in one grand unbroken sheet down to the channel
" below; and thereby be rendered the most splendid waterfall
" among the Lakes."

Lowdore is already, after the rainy season, when it is seen in perfection, the most splendid and the most picturesque waterfall among the Lakes, as Grasmere is of those lakes, already one of the most delightful. He must be bold, and should be supremely tasteful and judicious, who attempts to improve nature where she is most beautiful. Upon the whole, in recollection of the justness of the tenour of these preliminary observations, I cannot say less—nor can I say more, than that if the improvement of Lowdore waterfall, or Grasmere lake, should be undertaken, I hope no man will presume to lift an axe there, who has not previously shewn himself as well qualified for the task as Mr. Green, or whoever else may be the writer of these " Observations."

TRAVELS IN ASIA AND AFRICA. BY ABRAHAM PARSONS, ESQ. CONSUL AND FACTOR-MARINE AT SCANDEROON.—*4to. pp. 346. Longman and Rees.*

We are indueed to notice this work, as well from the general interest which every class of readers must feel for whatever relates to those regions of Asia, so celebrated in classical story, and so dear to us from the connection they bear with our religion, as from another cause of a more trivial nature. The coast of Asia Minor has been visited by certain modern travellers, who appear to us at least, highly to excel in those powers of description, which, according to a celebrated antient critic, always indicate a sublime imagination; we mean, a great command over the surprising and the marvellous: and we must candidly confess, we turned to the work of so plain a man as Mr. Parsons, with the hope, that we might either be enabled to overcome those doubts which clouded our minds, in spite of the extraordinary degree of faith with which as Reviewers we are gifted, or else that we might be reconciled to the tales we see related. The feelings which we experienced, after a long and painful examination of these Travels, we hasten to give to our readers, with that liberality which, in this point, ever has characterized the profession of a critic.

The writer before us is introduced with a pomp answerable to his rank of British consul, in a preface by Mr. Barjew of Bristol. Whatever was the excellence of Mr. Parsons as a factor-marine (on which, among his other eulogies, it is strange Mr. Barjew has not dwelt), we can only venture to praise him for one merit, which may, for aught we know, be of a novel kind. It is obvious that many travel-writers, and authors of various other descriptions, have had an eye, of late, in the composition of their labours, to the double but

unfair advantage of disposing of them, at some future time, by weight. We will do Mr. Parsons the justice to say that he does not appear to have been actuated by this selfish motive, as his volume is neither very large nor very heavy: although, indeed, after his readers have toiled through the moderate quantity of 346 pages of a neat quarto, it might perhaps occur to some of them, to inquire by what dexterity and skill in the art of authorship, he contrived to fill so large a portion of space with so little matter—a problem which we believe Mr. Abraham Parsons himself, with all his admiration of the Sphinx, could never, even till Doomsday, have had time enough to answer.

We are induced, indeed, to think that this work has been published, in common with many others of a similar description, in consequence of some observations in a journal of great celebrity, on the importance of the communications of those we may call mercantile travellers. The journalists who have openly given encouragement to these travellers, pretend that the means of their information are greater than those possessed by the generality of voyagers, both from their usual long residence in different countries, and from their consequent intercourse with the natives.

It is false, however, to estimate men merely by the situations into which they are casually thrown, and not by the *capability* they possess of benefiting by them. An ignorant man would scarce be the wiser, although he were transplanted to the moon, and it is difficult to see how he should make others so. It is impossible, indeed, that he whose education has not been liberal, and whose mind is narrow, should well describe the countries and the people he visits. To the jaundiced eye all is yellow: to such a traveller every thing dissimilar from that to which he has been accustomed, appears deformed and monstrous: he looks only on the artificial and obvious distinctions between the modes of society in states;

he knows nothing of the more recondite discriminations that separate, as it were, the souls of communities; and, even in the midst of the most liberal and enlightened intercourse, keep nation distinct from nation. Whilst passing with him through remote countries, we appear, as far as relates to improvement, not yet to have quitted our own. Freedom, with him, cannot emanate beyond the cliffs of Britain; civilization is bounded by the Mediterranean and Red Seas: Asia was created only to supply England with teas; and Africa to furnish her with ship-loads of elephants' teeth. But what delights him most, and what he manages with most dexterity, is the balance of trade. This he fancies to be a subject, from his mercantile habits, peculiarly fitted to his comprehension; and there is no subject on which he so much expatiates, saving only such dishes as prawns or john-dories. Not that we mean to call in question the learning of British merchants, for amongst them are to be found, statesmen, historians, and poets; but we confidently affirm, that it is not from such factors as usually proceed on voyaging expeditions, that we are to look for valuable information relative to foreign countries. Auctioneers might, indeed, over the hammer, discuss with eloquence the merits of a dappled steed; but it does not altogether lie within their province to decide on the interests of colonies:—no! not although they were, for a *very* long time, vendue-masters at the Demerary. Much less do we think that a factor-marine (a word, by the way, which we have been in vain endeavouring to turn out in the dictionaries), possesses such great scientific advantages from the dignity of his situation, as to compensate for bad grammar and bad sense. We speak this, we must confess, with some degree of diffidence, as we do not exactly know the office of a factor-marine, or the functions he has to perform. Perhaps, from the hardness of his name (which is compounded of *facio*, to make, and *mare*, a sea), that those luminaries are usually

chosen to be factor-marines, who, by the force of native genius, unaided by education, attempt the most difficult and praiseworthy undertakings.

Be this as it may, Mr. Abraham Parsons now deserves our attention, who, if a fondness for good "caponing" be one of the qualifications of a justice of the peace, was as well entitled to form one of the quorum, as any country gentleman on this side the Tweed. Of this happy propensity, we have such proofs in every page of his book, that we must confess, to our sorrow, our review-like appetites were frequently provoked, as frequently to be suppressed; and, although not Scotsmen, we could not help a thousand times wishing ourselves from home, with Mr. Parsons, his prawns, and his john-dories.

The travels before us were originally written by Mr. Abraham Parsons, "consul and factor-marine at Scanderoon, in "Asiatic Turkey." The manuscript, however, being somewhat inelegant and unpolished, its verbal and *grammatical* inaccuracies were corrected, and, in some instances, the arrangement of its sentences completed, by the labour of Mr. Barjew of Bristol. To the editor, therefore, the public owe it, that this work possesses the great merit of grammatical purity, as well as so many elegancies in its style and diction —advantages which cannot be estimated too highly, as we are to receive from it "original and instructive information "in points but lightly touched on by former travellers, and "a more clear and *natural* view of society and manners in "the East, than in many more elaborate and florid publi-"cations."

Scandaroon is situated at the extremity of the Mediterranean Sea, in lat. 36. 40. N. at the south-east angle of the bottom of the gulf of the same name, and approaching so very near to exceeding high mountains as to be within half an hour's walk to the ascent of them. The town is unhealthy from its low and

marshy situation, the inhabitants being subject to agues. This inconvenience, says our author, is *compensated* by the *quantity* of wild fowl and fish caught at this season when the tertians prevail,—so that the sick in this country, we suppose, receive benefit from the appetites of those that are well. The cod is found in the gulf of Scandaroon, and in no other part of the Mediterranean; and, what is more surprising, it is in all respects the same as the cod in the English and North-seas. Besides the cod, it will delight our city aldermen to hear, that in the winter season there are both red and grey mullets,—the red in great abundance, and as cheap as sprats in England in a plentiful season: john-dories, prawns, and soles, but not in plenty, in February and March. As we did not before know, that the mutton of Scandaroon was as good "as in any part of "the known world;"—we presume this is one of the chapters in which the editor predicted us "original and instructive in-"formation." In the road from Scandaroon to Bias (to which our author travelled) are the remains of two columns. Mr. Parsons was so incredulous as not to believe "that on that "very spot the whale threw up Jonah, and there landed him, "and that in consequence those two columns were built, "which have been ever since called after his name Jonah's "Pillars." In chapter two, we find that the road from Scandaroon to Bylan is very steep; the town of Bylan near a mile long; and, by way of dessert to the above-mentioned john-dories, the grapes of Bylan very fine. "Figs, plums, apri-"cots, peaches, apples, and pears are likewise in great plenty, "as well as mulberries and walnuts." September 1, 1772, Mr. Parsons, attended by his cook, began his tour from Bylan to Kepse, the antient Seleucia. He viewed a prospect from an eminence on the road, which was "most surprizingly beauti-"ful."—

"The plain seemed variegated like a rich and *beautiful carpet*, "the Orontes gliding through it in meanders; the lake to the left, "at a great distance below, seemed only like a *large pond*, although

"it was more than thirty miles in circumference; nor did the river "itself appear wider *than a ditch.*"

From the elegance of taste and richness of metaphor by which this passage is characterized, and which are so unusual with our author, we shrewdly suspect it to be one among the many labours of Mr. Barjew of Bristol, and return him our thanks for the pleasure it afforded us. We believe too, the following specimen of amiable simplicity proceeded from his pen:—

"At Ordu (to which our author travelled) the inhabitants are "more than three-fourths of them Greeks, yet none but the priests "understand Greek, both Turks and Greeks speaking the language "of the country, which is Arabic."

From Ordu *our travellers* (*i. e.* Mr. Parsons and cook) went to Latachia (the antient Laodicea), which is not quite so large or populous as in antient times. Here Mr. Parsons found a convent of missionary Carmelite friars, with whom he dined several times, and "their refectory was well supplied with the "best wine and provisions that can be obtained." He departed from Latachia to Aleppo, and on his road saw a chasm which was called by the name of the Old Woman's Slit. But more astonishing, he actually saw *(mirabile dictu)* at a village called Chogle, men in the very act of breeding silk-worms, and masons, carpenters, smiths, and barbers. At Aleppo, where in due time he arrived, the gates are opened at about half an hour before sun-rise, and shut about half an hour after sun-set. "The gate nearest the Jewdeda is called the Garden-"gate; the easternmost gate is called the Bagdat-gate; the "westernmost the Antioch-gate; and the other, the Damas-"cus-gate." And so ends the history of the gates. After our traveller had returned from Aleppo to Scandaroon, and again from Scandaroon to Aleppo, he provided full two months provisions, of "hams, rice, dried tongues, biscuit, butter, "coffee, sugar, wine, beer, rum, barley for his horse, &c. &c. "&c."—for the purpose of seeing Bagdat—which he saw.

The journey through the desert is dangerous on account of the Arabs with which it is infested. The caravan of our author, however, met with no tribes that were hostile,—several that were friendly; to whom they paid the accustomed tribute. The caravans are conducted by sheiks or Arab chiefs, who defend them from the rapine of other Arabs with great fidelity and courage so long as they are the guides, but immediately as they give up this office, which is usually at the expiration of three years, plunder the very merchants whom perhaps they before protected. The following interesting story is told of an Arab girl:—

"A little Arab girl brought a young antelope to sell, which was "bought by a Greek merchant for half a piaster. She had bored both "the ears, into each of which she had inserted two small pieces of silk "ribbon; she told the purchaser, that as it could run about and lap "milk, he might be able to rear it up, and that she should not "have sold it, but she wanted money to buy a ribband, which her "mother would not afford her; then almost smothering the little "animal with kisses, she delivered it with tears in her eyes and ran "away. The merchant ordered it to be killed and dressed for sup-"per. In the close of the evening, the girl came to take the last "farewell of her little *pet*—knowing that we were to decamp at "day-break. When she was told it was killed, she seemed much "surprized, saying, it was impossible that any body could be so "cruel as to kill such a pretty creature: on its being shown to her "with its throat cut, she burst into tears, threw the money in the "man's face, and ran away crying."

Mr. Parsons found Bagdat full of coffee-houses, the number of which is stated to be nine hundred and fifty-five; of these, however, many were shut up in 1772-3, owing to the ravages of the plague on the population. These coffee-houses are in the skirts of the town, and it is not unusual to see in them from two to three hundred persons at a time, some playing at chess, others smoaking and drinking coffee, and others engaged in conversation.

The velocity of the Euphrates he was surprized to find owing to torrents descending from the interior of the country; as, not knowing the distance of Bagdat from the Persian gulf, he

had concluded it to proceed from the influx of the tide. Our author went from Bagdat down the Euphrates to Bussora. Bussora, soon after his arrival, was attacked by the arms of the Persian monarch in revenge for the English having removed their trade to this city from Bushcar. The Persians were repulsed in an onset made in the night-time, and many of their soldiers killed; the mangled heads of whom were the next day publicly exposed to the scorn, derision, and hatred of the Bagdatians. A small squadron of mercantile English, who might have been of the greatest service to the Mussulmans during the siege, with the magnanimity that usually marks our conduct in the East, as soon as they had plunged their allies in distress, fairly turned their backs and fled from them. This, indeed, it may be said in extenuation of their behaviour, was in imitation of an Arabian sheik, who by his perfidy or cowardice had nearly betrayed the city into the hands of the Persians. Baseness is contagious: and experience has shewn that the climate of the East is peculiarly fitted to spread and circulate it among Englishmen. Our author next visited Bushcar and the isles of Baharin, where he saw the pearl-fishery, so often described by others, and so confusedly by himself, that it is useless to attempt an account of it. From the Baharin isles he went to Bombay, where the Company's marine was upwards of twenty in number, and these not more than sufficient to protect the coasting-trade from pirates, with which the Indian sea abounds. His next voyage was along the Malabar coast. He accordingly describes the city of Seringapatam, although it is evident he never saw it; and asserts, contrary to the fact, that it is built in the middle of an extensive lake. From the Malabar coast he sailed to Surat, and saw trees of forty yards in circumference, and Banyans cultivating them, that never feed on the flesh of animals. He afterwards returns to Bombay, and thence visits Mocha, Sues, and Cairo. At Cairo, he was witness of the solemnity of cutting the dam of the Nile, and heard the increase of that celebrated

river daily proclaimed by blind men with red flags in their hands. The pyramids too he saw, but leaves the description of these to men of more science than himself, giving his opinion nevertheless, that the sphinx is better worth viewing than any one of them.

Thus end the adventures, if such they can be called, of the Scandaroon factor-marine, who travelled through the most interesting parts of two quarters of the globe without having rendered the narration of his travels either entertaining or instructive. We cannot indeed conjecture the motive that induced Mr. Barjew of Bristol, to correct the bad grammar and quaint sentences of this work, for the purpose of presenting it to the public; there is nothing in it, that we have observed, that has thrown any additional light on the manners, customs, or literature of the East. Here are no statistical inquiries, no interesting philosophical disquisitions. Even personal adventures, those interesting egotisms, that so often are more pleasing than the most correct and solid information—are not here to be found. The author relates every thing that he has seen, with the cold, dry, and languid manner of the geographer—or with the minuteness of the voyaging trader; and though there are frequent occasions in those regions of Asia Minor, so hallowed by remembrances of the sacred past, in which he might display the softness of his feelings, or the energy of his thought—he slumbers on in his usual didactic style. If indeed the ports he visited are accurately described, and the winds that prevail in them, or the rocks that render them dangerous, pointed out, the author has done as much as his education or habits rendered him capable of performing; but, we will ask Mr. Barjew, whether these are excellences sufficient to claim the attention of the public? Not, indeed, that this work is so wholly without its merits as to render it totally unworthy of readers: on the contrary, it is better than many of the travels that daily issue from the press. Its merits, however, are of the negative kind, and more than compensated

by its barrenness in useful or even pleasing information. It is not so garrulous as the quartos of the Stranger Knight, or so pompous as the *nothingness* of the Vendue-master, but its matter is trifling, tedious, or useless, and its manner quaint and puerile. It, indeed, throughout resembles a translation from a foreign language, more than an original work in our own; and though we must confess its simplicity to be pleasing, we cannot help wishing, that as it was to be published, Mr. Barjew had rendered it in some sentences less humble. It is true the author possessed an advantage over many other travellers, and at Korna saw the paradise of our first parents. But although it may delight our readers to hear that one of the extraordinary excellences of this seat of happiness is the plenty, excellence, and cheapness of its provisions, we do not give it credit for effecting improvement in writers.

The preface by Mr. Barjew is somewhat assuming in style, but not inelegant: it is, indeed, the best part of the book.

ELEMENTS OF ART: A POEM: IN SIX CANTOS; WITH NOTES AND A PREFACE, INCLUDING STRICTURES ON THE STATE OF THE ARTS, CRITICISM, PATRONAGE, AND PUBLIC TASTE. BY MARTIN ARCHER SHEE, R. A.—*pp.* 400. 8*vo. price* 13*s. Miller. London.* 1809.

If the work, which it is now proposed to consider, had been confined merely to the discussion of such subjects as relate immediately to the practice of the art of Painting, it had been presumption perhaps in any but a professor to question its doctrines: but as there is less novelty in the precepts, which the author has laid down for the study of the art, than in the demands, which he has made on the public in behalf of the artist, an examination of the grounds on which these claims

are founded, and of the arguments by which they are supported, appears to be more necessary than any inquiry into the merits of the elementary part of the work: and as the justice of these pretensions is to be determined by the general principles, which regulate the conduct of society at large, to which the appeal is made, the skill or science of a professor is not necessary to the investigation.

'To stir with his pebble the slumbering lake of public feeling on the subject of the arts,' as he strangely expresses it, has been the author's principal motive for the publication of his present work, as well as of his former, '*The Rhymes on Art;*' of which, indeed, as he informs the reader, the '*Elements*' are to be considered as a continuation; as the upper stories and finishing of his 'small didactic lodge,' the name of which he has only altered in compliance with the opinion of some polite critics, who thought the work degraded below its just rank by the 'poverty of its titular pretensions.' Without entering, therefore, into a particular examination of the structure or contents of the former part of the work, which has been now for some years before the public, and has passed the ordeal of criticism, it will yet be necessary to advert to such parts as relate immediately to the subject proposed for discussion, that the author, as in justice he ought, may have the advantage of the whole of his argument. It is not, indeed, very easy to follow exactly the track of Mr. Shee's reasoning, so wildly is it overrun with the flowers of rhetoric; but a slight sketch may serve to convey a sufficient idea of it.

Deeply impressed himself with the importance of the cause, which he has undertaken to advocate, he has exerted all the energies of his mind, and exhausted all the powers of his eloquence, in the attempt to engage the sympathy of the public. No patriot, who should seek to point out to his fellow-countrymen the approach of the greatest danger that could threaten an independent people, could sound the alarm with greater zeal, reproach the apathy of the indolent with more severity,

or revile the disaffected with more scornful vehemence. Aware of the advantage of entrenching himself in positions allowed by general consent to be tenable, he has in the outset combated from these, but his sallies from them have been most irregular. His deductions are seldom warranted by his premises.

He observes, that "whatever may be the power or pro-"sperity of a state, whatever the accumulations of her wealth, "or the splendour of her triumphs, to her *intellectual attain-*"*ments* must she look for rational estimation." Now this may be very safely admitted to be true, nor is it of importance to object, that a state must necessarily have made very considerable *intellectual attainments* to come within the description: but it does not so immediately appear that by such *intellectual attainments* the fine arts alone are to be understood; and yet it seems to be only for the purpose of drawing such an inference, that Mr. Shee has advanced the observation. According to him, the arts are "the vital principle, the breathing soul of "empire:"—"the present and the future are alike within the "grasp of their power; they are the *crystals of immortality*, "in which all the forms of greatness are imperishably fixed to "gratify the wondering eye of time." Viewing the subject in so extraordinary a light, his notions respecting it are necessarily extraordinary.

He argues that it is the policy of a great nation to be liberal and magnificent; to be free of her rewards, splendid in her establishments, and gorgeous in her public works; that such things are amongst the best and most *profitable* speculations of a state, since they produce large returns of respect and consideration from her neighbours, and competitors,—and of patriotic exultation amongst her own citizens, making men proud of their country, and from priding in it, prompt in its defence: that, therefore, every person interested for the fine arts, or concerned for the reputation of his country, must perceive with more than regret a growing disregard to the fate of the one, which cannot fail materially to affect the other: a

circumstance, he observes, the more to be regretted, as it might naturally be expected that in Great-Britain the arts would have been protected with public solicitude, and their advancement have been made a general concern, "since no other state had such treasures of reputation to confide to their charge, such triumphs to transmit, or, such heroes to commemorate."

Admitting these positions to be just, the argument seems little calculated to advance the author's purpose: for, if the rivals of England respect her not for the actual triumphs which it is said she has obtained, it is not likely they should respect her more for the pictured boast of them; nor do the arts appear to be necessary to the creation of heroes for her defence, when it seems that she has produced, without their aid, heroes unrivalled in any other age or country.

It is not, indeed, very easy to reconcile the various parts of Mr. Shee's argument. He asserts, that the arts left to the influence of ordinary events, can never arrive at that perfection, which contributes so materially to the permanent glory of a state, since views of profit merely can never stimulate real genius to exertion. He laments, therefore, the general apathy which, as he states, prevails upon this subject, and the consequences which must unavoidably ensue. He complains, that the fine arts have never been viewed by the British public as a national object, nor have experienced from the state that paternal protection, which less prosperous countries have been forward to bestow: and yet, in his anxiety to vindicate the genius of British artists, and to obviate any illiberal objection which might be urged against their want of talent, as the real cause of the alleged want of patronage, he has declared, that the arts of England "have already taken precedence of their age," and "that from the productions of living genius at this mo-"ment in Great-Britain, might be produced examples of ex-"cellence in every department of art, that would adorn the "noblest collections, and reflect honour on any age or nation." From this statement it must necessarily be inferred, either that

the genius of the British artists is so superior to that of the artists of all other times and countries, that in spite of neglect and discouragement it can effect as much, or more than has been done where the arts have been most honoured and cherished; or else it must follow, that patronage acts rather as a check than a stimulus to talent, and that art takes a loftier and bolder flight, when left to mount by the strength of its own wing, and soar alone and unsupported.

Mr. Shee is partly aware of the objection to which this portion of his remonstrance is liable, and has attempted to qualify his inconsistency, but with little success. He still contends, that without some vigorous effort in their favour, the arts must be expected to degenerate: he acknowledges, indeed, that by sanctioning the establishment of the Royal Academy, and by placing himself at its head, his Majesty has done much to promote their interests, and displayed a beneficent desire to recommend them to attention and respect; but affirms, that the example of the Monarch has not been seconded by the sensibility of the public, or the patronage of the great: for that while the artists "maintain by the profits of their "united labours, an institution, from which the country de-"rives both credit and advantage, they are themselves ne-"glected, unsupported, and unemployed." According to him, all the wealth of individuals disposable for the objects of *virtù* has been diverted into channels, from which our native arts can derive no advantage, and the nation has been overrun with the works of foreign artists; though, in another place, where he is desirous to shew the necessity of studying the great masters of painting, to acquire a just taste, he attributes the want of it among the English to a kind of John Bull aversion to every thing foreign. If, in reply to this assertion, that artists are neglected and unemployed, it should be hinted that for persons without employment, their style of living and the mansions which they occupy are rather extraordinary; Mr. Shee will answer, that it was not his intention to discuss

the question, whether the patronage which is extended to the arts enable the painter 'to live in ease and luxury;' but whether it is sufficient to make 'the arts flourish in pride and perfection?' that it was his desire, that an object might be held out to the ambition, not to the avarice of the painter, and that he might be fired to such exertions as should immortalize his name, and shed a glory on his country. But, if it be allowed, that the public does not withhold its wealth from the meritorious artist, the blame seems rather to attach to the painter than the patron, if the wealth be misapplied: if a man, for the convenience of passengers, go to the expence of raising a handsome causeway by the side of a miry road, it appears rather too much to require, that he should attend to point out its superior convenience, and entreat persons to leave the dirty tract and pass cleanly over by the more elevated path. Avarice is a passion, which takes deep and strong root wherever its seeds chance to fall; it thrives best in the most barren soil, and wherever it is found, no good fruit is to be expected: if then, in modern artists, the love of money be stronger than the love of fame, it seems rather unreasonable to call upon the public to undertake the expence of cultivating so unpromising a field. It is, besides, inverting the natural order of things: it is calling forth the whole strength of the community for the purpose of elevating a few individuals; it is sending rewards in search of merit, where no merit may exist, instead of placing them on an eminence where only real genius may be able to reach them: it is destroying all emulation by the facility of attainment. The painter, who aspires, as Mr. Shee calls it, to have his name immortalized, must make more than common efforts, and must not depend on the aid of others for his success: his stride must be gigantic, and his spirit unconquerable: the crown of immortality was never yet won by him who required to be spurred and goaded in the race.

Mr. Shee has an apt turn for satire; but this satirical vein, though very amusing, frequently leads a man astray from his

argument, and betrays him into inconsistencies. He ridicules the fashion, which, he says, prevails of viewing every thing through the commercial medium, and of calculating "the "claims of utility by the scale of '*The Wealth of Na-* "*tions*';"---and is very pleasant on those whom he fancies consulting Adam Smith for their theory of taste, as well as of trade, and wishing to regulate the operations 'of *virtù* on the principles of a pin-manufactory;' and, with an affected gravity, he expresses his fears, that the Muses and Graces will shortly be put down as unproductive labourers, and the price-current of the day considered as the only criterion of merit. According to him, in fact, wealth is in this country the only object of esteem or pursuit; money is all in all. But then if he admits, as he does in another place, that the public does not refuse a portion of this wealth to the painter, there seems little reason to complain; since a man can scarcely do more to evince his good will to another, than to offer him a share of what he himself is known to hold in highest estimation and affection.

If pressed, however, on this point, Mr. Shee will change his ground, and reply that it is not for mere *employment* that he contends, but *encouragement*, a kinder and warmer patronage, the support and countenance of the great. If reminded of the British Institution, which has been expressly formed, for the protection and encouragement of native artists, by men of the first consideration in the kingdom, he acknowledges that—

"Their rank, respectability, and influence amply qualify them "to execute with effect whatever design they propose; and that his "Majesty's approbation of their plan, is an additional security, "that the superstructure will be both useful and ornamental to "their country: that from an undertaking so patronized and so "supported, much may be *confidently hoped*."

But he adds—

"With whatever satisfaction we may contemplate this patriotic "sensibility arising in the minds of the public to the interests of the "fine arts; or however we may look forward in grateful expecta-

"tion to the farther developement of those views so liberally di-
"rected for their advancement; there will nevertheless, be some
"reason to regret, should the *government* hold itself exonerated
"in consequence, from all interference in their favour. The
"efforts of individuals may do much to keep alive the spirit of the
"arts amongst us, especially when co-operating with judgement
"for that purpose; but the protection of the *state* only, can invi-
"gorate their existence, or animate them to those ennobling exer-
"tions, which constitute the triumph, &c. &c."

RHYMES ON ART. P. xlvii.

He proceeds to say, that,

"It is much to be hoped, therefore, that those who may think
"the arts justly intitled to the protection of an *enlightened go-*
"*vernment*, and who may feel disposed to come forward in sup-
"port of their pretensions, will not allow themselves to be diverted
"from prosecuting so honourable a cause, or confine their zeal
"exclusively to the furtherance of *projects*, which, however lau-
"dable and beneficial, cannot *reasonably be expected* to supersede
"the necessity of that stimulus which the *powers of the state* can
"so cheaply, gracefully, and effectually, supply."---IB. P. lviii.

So that after all, at least after eleven short pages, it seems, this grand design of the BRITISH INSTITUTION, formed by men of the highest rank, respectability, and influence, the approval of which by the King was a *security* that the superstructure would be both useful and ornamental, and that much might be *confidently hoped* from it, turns out to be a *project* from which very little can *reasonably be expected*. And in this opinion the author professes himself to be perfectly confirmed: for in the preface to his recent publication he again observes,

"That to the interference of the *state* only, the eye of taste can
"be now directed, either for the proper stimulus, or the adequate
"remuneration of genius; and that it is impossible to resist the
"conviction, that unless government can be induced to shew some
"sensibility towards their interests, the arts must, at no very dis-
"tant period, be utterly extinguished amongst us."

ELEM. Pref. p. xix.

This then is the point to which all Mr. Shee's arguments tend; and it must be confessed, that it required no little dex-

terity to drive them thither, for they jostled each other sadly by the way, and shewed as little concert or unanimity of purpose, as couples in fashionable life, or the scenes of a modern comedy. It is not then the riches of the wealthy, nor the patronage of the great, nor the protection of the monarch and his nobles, that Mr. Shee requires for the support of the arts, but an act of parliament. This is the object which he has laboured to obtain; but he modestly observes, that "he has "not the vanity to think he can do more than *place the nail* "*with his small hammer;* to drive it home requires a sledge "beyond his strength to wield." He had heard of the wonders which an act of parliament can effect; and so concluded naturally enough, that the arts would be advanced, if artists should paint and the public judge of their works according to the statute in that case made and provided. But though acts of parliament have certainly been used occasionally for very strange purposes, it remained for the sagacity of Mr. Shee to discover that they could be applied with success to the dissemination of the principles of taste, and the promotion of *virtù*. Yet it is scarcely fair perhaps to consider him in earnest, when he complains that no *defence bills* have been passed for the protection of the arts, against the foreign works which have invaded them from every port on the Continent: though he avows, right seriously, his "hope to see the day, "when it will be thought as *wise an act* of legislature to "protect the arts, as to encourage the manufactures of the "country; when it will be considered as becoming a duty of "government to subsidize the powers of taste, as the powers "of the Continent."

As to the comparison which he institutes with respect to subsidies to be granted to the arts, and subsidies which have been, and will be again granted to Continental dealers in the trade of war, he will probably find all but those, whose interest it is to think otherwise, ready to allow, that if the public money is to be thrown away, it had better be given to those who,

as forming members of the body-politic, will in the end return what they have thus acquired, into general circulation: but it will require some stronger reasons than Mr. Shee has thought it convenient to assign, to produce a conviction that the fine arts are of as much real importance to a state, as its manufactures; or that a man who squanders his substance in providing toys for his children, acts as wisely as he that clothes and feeds them.

Such are a few of the contradictory and unwarrantable positions with which Mr. Shee's remonstrance abounds; but with liberal judges, the unskilfulness of the advocate should not affect the merits of the cause. It is to be wished indeed, that he had more clearly defined his object, and the extent of his views; but without reference to the quantity or nature of the support which he would demand from the state, it may be questioned whether the interference of the government at all in such a case be justifiable, and if justifiable, whether it be necessary. Mr. Shee has said that the memorials of her magnificence, meaning pictures and statues, are to a great state what his dress and equipage are to a great man—necessary to his rank, and becoming his dignity; but among the most trifling charges of his establishment. But it may be answered, that if a great man so far exceed his income, that he is not only unable to discharge his debts, but obliged every year to heap mortgage upon mortgage to pay the interest of his incumbrances, he would act more wisely and more honestly too, to put down his equipage, and dress more plainly. Is it a time, when the resources of the nation have been drained almost to exhaustion in a contest for her existence as an independent state; when every port on the Continent is shut against her commerce, and her manufactures are involved in distress and ruin; when her mechanics and artisans are reduced to beggary, and the middling classes of society, who once were independent, are scarcely able to obtain a homely sustenance; when indeed throughout the empire the heavy pressure of tax

accumulated on tax, has nearly annihilated all present enjoyment, and destroyed all confidence or hope in the future, is this a time to talk of luxuries to be paid for by the people, which the people are at the same time told they are too tasteless to enjoy? If the public purse were supplied only from the superfluities of the people, there might be less reason to wonder at the little ceremony with which persons so frequently propose to appropriate it to purposes for which it was never intended: but when it is remembered, that this purse is partly filled by the hard earnings of laborious penury, that it is wrung from the distresses of the public, can any man of common feeling or common honesty, consent that one shilling of it shall be squandered, in the hope that some painter may be *immortalized?* Mr. Shee talks of men, who will add new levers to the machine which they have set in motion, and at length stir those powers of the state, which have been immoveable by every other application; and he boasts that when their rank and consequence in society are considered, their power to procure from the state such aids as he requires for the arts, must appear irresistible. It would not, indeed, be the first time that the public has felt the effect of such powerful influence; but in a case of this sort, it might have been wished that reason and justice, not *irresistible* power, should decide. If a man entrust an agent with a sum of money to pay a certain debt, and that agent suffer himself either to be wheedled or frightened out of it, by persons who should wish to employ it for some other purpose, how could he justify such a breach of trust to his employer, or with what conscience apply for a fresh sum to replace what his folly had lost? It is true, that a government holding the purse of the people, is not exactly in the same situation as such an agent, because what it has power to do, it can make laws to justify; still such a trust is a sacred one, and a wise government will pause before it trifles with it wantonly, and will not lightly suffer itself to be wrought on by any influence, however power-

ful, unnecessarily to try experiments on the patience of the people. This is not the time, at all events, to propose a tax for the purpose of subsidizing the powers of taste; it would be aggravating the distress occasioned by the weight of existing burthens, and adding mockery to deprivation. The remonstrant will urge that the object, for which he contends, is too small for the eye of national economy, that "a drop from the ocean of our expenditure, would sufficiently impregnate the powers of taste, in a country naturally prolific in every department of genius; that every thing necessary or expedient might be effected at an expence amounting to little more than the perquisites of a clerk in office, or the pension of a superannuated envoy." But the amount of the assistance required, is the least important consideration; it is the principle against which the chief objection lies: nor is the existence of one abuse, admitting Mr. Shee's insinuations to be just, any plea for the commission of another. This is that sort of convenient logic, which, if admitted, would serve for a general exculpation of all offenders: a convicted rogue might always palliate his peculation, by saying there are so many plunderers that if he had not committed the theft, somebody else would, and therefore the right owner had no particular reason of complaint against him. If the principle be once openly allowed and established, that government may dispose of the public money for other purposes than the public benefit, it will soon be found that the national revenue, immense as it is, will not be sufficient to answer the numerous claims that will be made on the national bounty, and that the treasures collected with so much pains, will be wasted on objects much less worthy than the promotion of the arts.

It is the duty of nations, as well as of individuals, to let justice ever precede liberality; and when a nation neglects this duty, it has not the same excuse as an individual: since a nation should be governed by the general and immutable laws of reason and of right, and ought never to be subject to the influence of individual feeling or motives of expediency.

For this reason what is called national liberality, is almost ever national injustice.

But if Mr. Shee's proposition could be at another season entertained, the circumstances of the time, as has been already suggested, offer at present an insuperable objection: he admits that it is a season of pressure and embarrassment, and yet with a strange perverseness hints, that "a number of concurring "circumstances, alarming to our national superiority, have "pointed out the present as the important moment of ex-"ertion," on the part of government, in this momentous concern. And this he attempts to prove by a sort of amatory metaphor, which might look well enough in a sonnet, but makes a silly figure as an argument. Metaphors are but sorry engines of finance; they who seek to open the purse-strings of the people, should be provided with better instruments. Nor is it much more to the purpose, to urge that, "It was surrounded by hostile alarms, in the midst of foes "and reverses, that Louis XIV. and his enlightened minis-"ters, formed those schemes, and created those establishments "of arts and sciences, which have constituted the only true glo-"ry of their age." Louis XIV. was a despot, and his subjects were the unhappy slaves to his ambition; he heeded not what were their miseries, if they could be rendered subservient to his vanity and ostentation: he regarded them only as hewers of wood, and carriers of water, and as such he used them. The cause which requires to be supported by the example of such a monarch as Louis, must sound rather ungracious to the ears of a people who pay millions yearly under the persuasion that they have liberties to defend. The fables which are told of the tyrannic founder of the Egyptian pyramids, might furnish an argument as much to the purpose, and full as admissible. It is rather an unlucky circumstance, indeed, inasmuch as it may tend to excite the jealousy of a people who are proud of boasting of their independence, that the arts have ever been most protected by those who have shewn the least

regard to the liberties of their country. At Athens, and at Rome, in modern Italy and in France, they flourished most in the sunshine of despotism; it is a natural and obvious policy in those who have subverted the liberties of the people, to seek, by an imposing splendour, to dazzle their eyes, and blind them to their loss; as a seducer feeds the vanity of his victim with gewgaws and trinkets, to banish her regrets for the past, and soothe her into forgetfulness of her present degradation. They may therefore be well excused who feel a dislike to see in this country the arts in the train of power: not that it could reasonably be imagined that they have any tendency to excite despotic desires in the powerful, or to enervate the free spirit of the people, but as it is best to avoid giving occasion of misapprehension and discontent to suspicious cavillers, who might argue, that since, wherever the government has protected the arts the people have been slaves, therefore their liberties would be in danger if the arts were protected by government here. At all events, it cannot be thought illiberal to wish that in a country professing to be free, the arts should continue independent, and that the experiment should be made, whether they may not arrive at full vigour and perfection, without being forced on the hot-bed of power.

But supposing the interference of government, under existing circumstances, to be justifiable, it still remains to be proved that it is necessary, or that it could advance the end proposed. The first question that occurs is; Have the British artists genius, or have they not? If they have not, no act of the government can invest them with it; and dullness does not merit patronage. If they have genius, and that they have, none but the envious or illiberal will deny, how has it been displayed? Mr. Shee will answer, In the production of works, which would do honour to any age or nation. If these works have been produced without patronage, then patronage is not necessary to the production of excellence; but if it is

admitted that the arts cannot attain to any degree of perfection, unpatronized, then the excellence of the works is proof of the extent and efficacy of the patronage bestowed, and consequently of the little occasion there is for the interference or support of government. If the disorders of the Continent have, as Mr. Shee strangely phrases it, "cut up the interests of the artist with a *double edge of operation*," disconcerting at once "all those commercial speculations, through which he might have expected employment from the printseller, and at the same time, occasioning such an inundation of foreign art to be poured into the country, as at once swept away all his hopes of encouragement from the patron;" this can at most be considered but as a temporary diversion of the current of patronage, which must necessarily return into its old channel, when the cause of diversion ceases to operate. The very circumstance affords evidence of a taste widely prevailing in this country, for the works of art; the supplies of the ancient masters are not inexhaustible, and when they are consumed, the productions of native genius will be eagerly desired. At all events, to a temporary difficulty or inconvenience, it is sufficient to apply a temporary remedy: it is not necessary to build a bridge over a brook, because it may for once be swollen with rains beyond its accustomed limits, when a plank or a few stepping stones would answer the same purpose. Yet on account of this same 'double-edged' weapon, which has already performed its work and is blunted, and the wound which it inflicted is almost, if not entirely healed, so that nothing but the simplest plaister could be possibly requisite, the state is called on to put forth its strength and raise a rampart of defence, within which the painter may safely dream of immortality. If however the existence of a particular circumstance were a sufficient argument for the adoption of a general rule of conduct, to prove which an inverse sort of logic would be necessary, there could be little reason to complain that such conduct was not adopted before such circum-

stance existed; and therefore no merit can be arrogated because such complaint was not made. Yet Mr. Shee urges that,

"As a body, the artists of Great-Britain have some *claim* to the "consideration of their country: that they cannot be accused of "*troublesome zeal*, or *importunate solicitation*: that the insti- "tution they maintain, is an example of their disinterestedness, and "the silence they have observed, is a sufficient proof of their *mo- "deration*: that they have long looked forward to the needful aid "of national munificence, and have waited with patient expectation "till they may exclaim with the poet:

'I am so long remember'd, I'm forgot!'"

It had certainly been as well to substantiate the right of claim, before the claimants were praised for not being importunate; and the argument must be rather curious which can be assisted by one of the paradoxical conceits of Young.

But if all these objections, which Mr. Shee will impute to a gothic insensibility to the charms of *virtù*, or those unrefined feelings against which, in the notes of the sixth canto of his Elements, and indeed throughout the work, he has directed the rockets and *catamarans* of his satire, if all these objections were obviated, in what way is it required that the magic influence of the state should be employed? The author's views are pretty evident; for to do him justice, he has the merit of sincerity, and gives utterance to his thoughts without reserve. He would have those times restored when "a great artist was "considered as a national ornament; a public benefactor, "whom all were bound to honour and reward;—when the "sculptor and the painter rose to be the rivals of their sub- "jects, and the *hero and the demigod were content to share* "in the general admiration with the artist and his work." He does not indeed wish to exclude, as, on the authority of Pliny, he says the Greeks did, from the profession of the arts, all but those of noble blood; since genius, he observes, is not the gift of birth; but he desires that the artist may be rescued

from the pride and apathy of modern times, "which has de-"prived him of that invigorating elevation of mind, that "results from the consciousness of fulfilling a dignified func-"tion; while his genius has contracted within the narrow "space of respect in which he is confined, and can no more "expand to the *gigantic measure of his ancient estimation.*" It does not however appear how these objects are to be effected by the interference of the state: a decree of the legislature may regulate the actions of the subject, but cannot controul his thoughts; and however the existence of illiberal prejudices may be regretted, an act of the government cannot remove them. Indeed the author seems to have formed an erroneous estimate of the power of the state, as applicable to the promotion of the arts, and as all his arguments and conclusions are drawn from this point, they of course all partake of the original error. He has confounded the agent with the means. Because Pericles, the Medici, and Louis employed the powers of the state, which were in their hands, for purposes, which under their direction were attained, the author concludes that the same powers are adequate to produce the same effect, forgetting that the same presiding power is requisite to direct them.

That the arts were carried to greater perfection in Greece, and that the profession of the artist was held there in higher honour than in England, may possibly be owing to causes which have not occurred to Mr. Shee; but which operating every where, and at all times alike, must ever preclude the hope of arriving at the same excellence, except under similar circumstances. He has discussed the question at some length in a note at the end of the second Canto of his *Elements*, and has treated, with the usual levity and contempt which he displays for the opinions of others, the notions of those, who have severally attributed the superior taste and genius of the Greeks to their climate, their form of government, their religion, and their public games. He accounts for their superiority, more

conveniently for his purpose; and has ingeniously discovered in their veneration of the artist, and their love for the arts, the secret of their excellence in them. But this is something like the system of the philosopher, who argued that the globe was supported by an elephant: the motive of this great love for the arts still remains a secret, and the respect paid to the artist, it is natural to think, was rather the consequence than the cause of his merit. When the peculiar circumstances of Greece, however, are considered, without any view to advance a particular doctrine, or system, there seems no great difficulty in accounting for the perfection to which the fine arts were carried in that country.

The remarkable refinement of the Greeks, and their peculiar tendency to the cultivation of literature and the arts, appear to have originated in the same causes, which produce the difference between the manners and pursuits of civilized society, and of the solitary savage. Polish is the natural consequence of constant collision; and therefore the inhabitants of cities are more polite, and set a higher value on the refinement and elegancies of life, than the peasant, who lives remote from society, and is anxious only to procure the means of subsistence. Greece, inhabited by a people, all speaking the same language, and united together by the institution of the Amphictyonic council, and the public games, might be said to be one great city, of which the various states were the families. This singular political constitution, then, accounts for the general tendency to refinement which prevailed; and as each of these states was perfectly independent of the rest, the same motives which create rivalry and emulation between individuals, impelled them to vie with each other in those pursuits, in which it was accounted most honour to excel. This rivalry, which their closeness of contact, and constant clashing of interest, rendered as strong and ardent as the rivalry of individuals, was still further stimulated by the distinctions which the public games offered to the successful candidate for

fame. National jealousy and ambition conspired to incite and encourage the exertions of genius, and the artist was respected as the means of national aggrandizement. It was not, then, because Greece was free, that the arts flourished there, but because it was divided into a number of small governments, all independent of each other, but living in a state of constant intercourse, and therefore subject to all the incitements to rivalry, by which individuals are actuated. It was in this way, that the political constitution of Greece, its public games, and its religion, as directing the choice of subjects, were instrumental in the promotion of the arts: and on their revival in Italy, the operation of causes partly the same, as far as regarded the political independence of the several petty states into which that country had been divided, produced effects in a proportionate degree similar. Rome could not brook so near a rival as Florence, and the spirit of emulation, once excited, spread to Venice and other states, while in every city the piety or ambition or policy of the clergy, were interested to keep pace with their neighbours, in decorating their church with the splendid productions of art. The same feelings cannot exist in this country, unless the Heptarchy were restored, which the greatest lover of the arts will scarcely think it worth while to do, for the sake of the experiment. As a state, we live too much as strangers with other governments, to feel very acutely emotions of jealousy on such matters: all feelings of that kind are blunted by the distance and reserve interposed between us, or are absorbed in considerations of more immediate and striking importance.

But as Mr. Shee may be unwilling to allow the reasons here submitted, sufficient to account for the perfection of Grecian art, and the respect paid to the Grecian artist, it may be as well perhaps to explain to him on his own grounds, why the ancient professor was held in higher estimation than the modern. Whatever value the author may attach to the favour and admiration, and friendship of nobility, it is not wonderful

that the Greek artists should have enjoyed such distinctions, if, as he believes, none but those of noble blood were allowed to practise the profession of painting and sculpture. Among the Romans too, the early honour paid to the fine arts he adduces the authority of Pliny to prove; but then he proves it by an instance of a noble of the Fabian family, who turning painter,

> "Assumed the palette, as a crest of pride;
> Emblazon'd Art's pure emblems in his fame,
> And felt ennobled in a painter's name!"
>
> ELEMENTS. *Cant.* 6. *v.* 356.

meaning thereby, that he thenceforward bore the surname, or nickname of *Painter*, that is, that he was called Fabius Pictor. This argument, however, would only prove, that nobles were not considered as degraded by the practice of painting, rather than that painting was ennobled by their practice. But then it is to be remembered too, that if these noble artists accepted rewards from the government for their labours, their reward was at most a crown of laurel; and if it is for this merely that Mr. Shee contends, he will find no one ready to warn the state against complying with his demand from motives of economy.

It is very true that artists were more respected at Athens than in London; so were courtezans: they were more accomplished, and less common. Some of the Cyprian corps from Mary-le-bone might as well claim to be admitted members of the Privy Council, because philosophers consulted, and Pericles married the frail Aspasia, as artists demand the support and encouragement of the State, merely because Pericles was the friend and patron of Phidias. According to Mr. Shee,—

> "It may be doubted, if in any other department of human inge-
> "nuity, such examples of general accomplishment, and various
> "knowledge, can be produced, as have appeared, [among the an-
> "tient artists] to dignify and give lustre to the character of a pain-
> "ter. The antient masters were proud of their profession, and

"practised it as a noble occupation, which yielded to no other in "the talents which it required, or the powers which it displayed. "They found their art esteemed amongst the most civilized states, "as the pride of cultivation. Drawn out by enlightened policy "from the ranks of ordinary life, as the leaders of public taste and "refinement, they sought with zeal those qualifications, which were "necessary to fit them for so honourable a distinction; they came "to it therefore with minds furnished from the stores of general "knowledge, and elevated above the little motives of mercenary "employment, by a just sense of those functions which only genius "can ably perform, and only glory can adequately reward. With- "out any interruption, of their proper pursuits, they at their *lei-* "*sure*, plucked a wreath from the Poet, the Musician, the Sculp- "tor, the Architect, the Scholar, and the Statesman, and *often* as "a *relaxation* from the *toils of the pencil, rivalled those cha-* "*racters in their most laborious exertions!*"

ELEM. C. 4. Note, p. 243.

How far this high-flown description will apply to the painters of the present day, it is not necessary to enquire; that it will not apply to many is plain, if much reliance is to be placed on the indignant sarcasms of the author. He admits that, the little general estimation which the arts have hitherto obtained in this country, may perhaps be ascribed as much to the want of dignity and independence in the artist, as to the general defect of knowledge and refinement in the public.

"The barren prospects of the painter," says he, "both as to "honour and profit deter persons of *liberal education*, *in the* "*higher classes of society*, from assuming that character. The "ambitious or the affluent have little temptation to encounter a "life of arduous and unremitting exertion, which offers no flattering "hope of distinction, nor rational prospect of wealth."

"In steriles campos nolunt juga ferre juvenci."

"The pursuits of taste therefore, are in a great measure, left to the "less prudent enterprize of those, who *rising from the humbler* "*regions of society*, sometimes retain a characteristic of their "original station: *with few advantages of education*, and *little* "*ambition* beyond that which prompts,

"*To live and thrive in ease and luxury*,"

"they too often consider the arts only as a refuge from coarser

"labours, and are sometimes *insensible to those enlightened views*
"*and liberal feelings*, without which, he who has genius will not
"be respected, and he who has not genius will be doubly despised."
ELEMENTS. Canto 6. Note, p. 396.

There is certainly some difference between this account of modern British artists, and that of the antient painter who only condescended in his hours of *leisure*, and *relaxation* from the *toil of the pencil*, to enter into a rivalry with the poet, the scholar, and the statesman. But were the professors of the fine arts now in every respect equal to the ancient masters, one reason alone would be sufficient to account for the different estimation in which they are held. Their number lessens their consequence: the first man, who produced a statue or painting, was probably regarded as something more than mortal; but what many are able to do is no longer a subject of extravagant wonder: if a comet were to appear every day, it would cease to be an object of admiration: the Peruvian no longer regards a ship with awe or terror.

This effect, resulting from principles the operation of which is universal and immutable, it was no more in the power of government to avert, than to produce a revolution in the laws of arithmetic. But the author has objected, that painting and sculpture are treated in this country with less distinction than poetry and music, since each of these arts is honoured in our universities by the appointment of a professor, while the sister arts are entirely neglected. No blame, however, can attach to the government on this account, since it has no power to appoint officers in those literary republics; and if the arts have no professor in our universities, they have what may be called a university of their own. That the Royal Academy is supported by the exertions of the artists themselves, confers much higher honour on them, than any they could derive from the appointment of professors in the universities, or as pensioners on the bounty of the state. It seems scarcely possible to devise a plan better adapted to stimulate the genius

of the artist, and promote a general taste for the arts, than the very mode by which the academy is supported: that the annual exhibition should create a fund sufficient for this purpose, is evidence of the effects produced by it on the taste of the public, while the talents displayed in the works exhibited, is proof of the powerful influence of emulation among the artists. But it may be questioned, if ever a great poet or musician was formed merely by attending academical lectures on poetry or music, however great the zeal and diligence of the student, or eminent the abilities of the professor.

If the interests of the arts could be at all promoted, as Mr. Shee seems to think they might, by following the example of the Emperor Alexander, who has decorated several of the painters of the academy of Petersburgh with various orders of the empire, it should be remembered, that this also is a point in which the government cannot interfere; the King being in his own individual person, by virtue of his prerogative, the fountain of all honour. Knighthoods may not be so plenty, indeed, in this country, as in the North, though the crop is not very scanty here; but it was scarcely to be expected, that a man, feeling so much for the dignity of the art, as Mr. Shee professes to do, would have hankered for 'such grinning honour as Sir Robert hath.' It is not very easy to conceive how the genius of an artist would be improved by knighthood, or that he would handle his pencil with greater spirit and effect if dressed in the costume of an order of merit.

So much for Mr. Shee's demands on the state. By attempting to resist them, and to expose the shallowness of their foundation, I am aware that I have subjected myself to the imputation, on his part, of all those narrow prejudices, by which he imagines all those to be guided who do not immediately enter into his views of the subject. He may 'write me down' a Goth, as he unceremoniously calls all such as 'would oppose the appropriation of any part of the public money, to

the cultivation of the arts.' If to prefer public right to public wrong is to be a Goth, I should feel more honoured by the title, than Mr. Shee would pleasure in conferring it. But he ought to have known that calling names is not arguing. I am perfectly willing to believe, on his authority, that England has already surpassed all her competitors in art, and I have full confidence in the genius and ambition of our living artists, for the preservation and encrease of the high honours already acquired; I should be most happy to know that their efforts are supported by the most liberal and extensive patronage, and that they themselves receive all the respect and consideration to which their merits entitle them: and if any means could be suggested, other than those proposed, for the accomplishment of the author's utmost wish, so highly do I venerate the arts, and so much respect the professors, I should rejoice to see such means successfully employed. I esteem the arts the ornaments of a state; but ornaments may be purchased too dearly. Public necessity should be satisfied before public luxury; and even then the necessitous cannot in justice be called on to pay their proportion for luxuries which they cannot share. To speak of myself is irksome; but thus much it was necessary to say to avoid misrepresentation, or misconception. And now that this subject, which it was the principal object of Mr. Shee to enforce, has been discussed, perhaps more briefly than might have been done, but for the apprehension of extending this article beyond its proportionate length, I shall not recur to it again in my progress through the ELEMENTS OF ART, though I meet it almost at every step.

In the composition of his work, it has been the author's aim merely, as he informs us, to address himself "to the undisciplined tyro of taste." His instructions are intended for "those "early periods of study, for the direction of which, former "writers, have in a great measure neglected to provide. He "takes up the student in the weak and helpless moments of

"inexperience, when, an infant in the nursery of art, he be-
"gins to feel his feet, and moves in tottering apprehension:
"when all is doubt and indecision—eagerness without object,
"and impetuosity without force or direction.—His essay is
"intended but as preparatory to a higher course of instruction
"—as introductory to the study of a Fresnoy, and a Reynolds.
"The author considers himself only as the humble usher, to
"conduct the student into the presence of those, who are bet-
"ter qualified to be the guides of his maturity, and the models
"of his imitation."

This is modest enough; but if indeed the author's ambition were no higher, he has gone much beyond the bound he had proposed to himself. Whenever any object has tempted him, he has never hesitated to wander from the main road, without stopping to consider whether his "undisciplined and helpless student" can follow him. But whether on this account his judgment is most to be blamed for elevating his work above the comprehension of those for whom he intended it, or his modesty for descending from the station to which he has pretensions, must be left to the determination of the reader of his book.

To legislate on subjects of taste, requires no ordinary degree of intelligence and authority. Its principles are so little defined or understood, that no general law is acknowledged, but every school of art is governed by a code of its own. It must be evident to the most common observer, that the practice of the Roman, and of the Flemish masters, could not have been founded on the same principles; and that the laws of taste, as interpreted at Venice, did not regulate the practice at Paris. This may partly account for the general imperfection, which the author has noticed, in those works which have been written on painting. He acknowledges, indeed, with a sincerity rather singular in his situation, that, "there is no "department of human knowledge in which so little aid is to be "drawn from theory, or derived from books." But then it

should seem that this assertion is made chiefly for the purpose of excluding from the realms of taste all dilettanti critics, whose opinions he takes every occasion to treat with the utmost contempt; for he adds, that "to the writings of the *professor* "must the student apply for whatever useful information the "channel of literature is calculated to afford." It might have been doubted, however, whether a strong objection might not justly lie against the professor, on account of the natural prejudice which he must be supposed to have in favour of his own style; but the author has not left this a matter of doubt, for with his usual consistency, he states—

"That an ordinary painter, although a man of sense, and well "grounded in the theory of his art, seldom proves a successful "teacher; for what he would establish by his precept he destroys "by his example. He will in vain point out to others the road to "excellence, while he himself travels another way. Even a good "painter may be a bad instructor, if his integrity is not equal to his "talents; if he has not as much candour as genius; if he is not "conscious of his defects, and capable of acknowledging them; if "he does not, in short, forget himself in his precepts, and sacrifice "his pride to his pupil, and his art." ELEM. Note, p. 29.

It is true that this passage refers more immediately to the instance of a master giving lessons to his pupil; but that does not materially alter the case; it is admitted that the judgment of the professor is liable to be influenced by his practice. In this difficulty, it is no little merit perhaps in the author to have confined himself so entirely to general precepts, and general remarks on the various style of the different schools of art, that it is not easy to discover which he himself prefers, or which he would advise the student to adopt.

If instruction had been the author's only aim, it is scarcely to be supposed that he would have written in verse, when he might have executed his purpose so much more conveniently and effectually in prose. To dogmatize in verse, and hitch precepts into rhyme, may indeed be more gratifying to the vanity of the preceptor, but yields much less profit to the student. Whether it

was with a view to obviate this objection, that the author overran his pages with the endless dissertations which he has appended to his lines under the denomination of notes, he has not told us, but he has confessed, that they appear rather as principals than appendages; and though he says, that "a little more experi- "ence of the press would perhaps have enabled him to com- "press his annotative exuberance within the limits of typogra- "phic propriety:"—he urges as an excuse, "the advantage of "support and elucidation which the subject may receive from "this kind of running accompaniment." But as his accompaniment completely overpowers his melody, it had better been avoided altogether; or he might have more properly prefixed his notes to his poem in the shape of distinct essays. After all, however, this is a matter little worth disputing about; it is not the first time, as some have observed, that verses have been used as pegs to hang notes upon; but it may be added, that Mr. Shee's verses had need be strong to bear so ponderous a weight. Since they will so readily admit however of being etached from the poem, it may be as well to consider them separately, and after a slight view of their contents to dismiss them.

Among much that is extravagant and paradoxical, these notes contain a very considerable quantity of original and entertaining matter. Wisely determining to think for himself, the author has only adverted to the dogmas of the monarchs of *virtù*, to expose and ridicule them. To the dilettanti critic he has shewn no mercy, and Winckelman as the head of the sect is the constant butt at which his keenest shafts are aimed. The character which he has drawn of this very learned but fanciful writer, is perhaps rather overcharged with severity, but its spirit is amusing.—

"The observations of Winckelman upon every work of taste "which he describes, are in the highest style of that penetrating "class of critics, who unacquainted with the real powers of the art, "about which they treat, are always sure to see much more than "their author intended, or than his work could possibly express.

"His admiration delights to dwell in little distinctions, and delicate "discriminations; he loses sight of the leading sentiment, the grand "character which the artist has impressed upon his work, to follow "the refinements of imaginary emotion, in the corner of a mouth, or "the cut of an eye-brow. He gravely parcels out the face like a "map of the passions—finds in every feature a different sentiment, "and thinks, when he has set them all at variance, that he has pro-"nounced a panegyric on the whole.

"Criticism in the hands of Winckelman, and those who resemble "him, is precisely that which has been so well described by La "Bruyere: "La critique souvent n'est pas une science: c'est un "métier où il faut plus de santé que d'esprit, plus de travail que de "capacité, plus d'habitude que de génie."

"The mortifying deceptions which were passed upon him, for "the purpose of exposing his presumption, had little effect in re-"pressing it. He was to the last the 'mighty scholiast of taste,

'..... that awful Aristarch
'Whose front was plough'd with many a deep remark;'
Pope.

"before whom the artist and the connoisseur were alike dismayed "and discomfited. By the fiat of absolute authority he divided the "whole empire of *virtù*, assigning the province of genius to his "friend Mengs the painter, and reserving the department of taste "for himself." ELEM. Note, p. 125.

His observations on the absurd reasoning of those, who violate the rules of perspective, under a fallacious pretext of taste, though fantastically expressed, are strong and just: and he ridicules very successfully the folly which wilfully sacrifices the beauties of propriety with a view—

'To snatch a grace beyond the reach of art.'

The passage which concludes his remarks on this subject, affords an admirable specimen of his general style:—

"The fearless wing of genius may laudably brush away that cob-"web code of critic legislation, in which pedantry and prejudice "have delighted to entangle the interests of taste, and endeavoured "to tie down the talents of every age to the practice of antiquity. "But we should be careful how we are induced to authorize, un-"der any circumstances, a departure from the principles of science, "or the precepts of truth; how we are led to tolerate, much less to "applaud an indulgence which militates against the fundamental "laws of natural propriety; in order to invest with all the honours "of admiration those capricious aberrations, those glittering eccen-

"tricities of art, which not being reconcileable to nature or com-
"mon sense, assume the character of irregular excellence, and al-
"ways claim our homage, in proportion as they are beyond our ex-
"planation or comprehension.

"Those beauties may well be dispensed with, which will not
"grow within the pale of propriety, and if all the flowers of this
"description were excluded from the pastures of taste, the garden
"would not be less blooming or attractive.

"This doctrine will probably be considered as extraordinary,
"by all that class of enthusiastic admirers, who pique themselves on
"the possession of a sensibility of taste, far beyond the phlegmatic
"coarseness of ordinary faculties. Those martyrs of moral sym-
"pathy, who eternally vibrate in tremulous oscillation between the
"agonies and the ecstacies of life, have no respect for merits which
"can be made intelligible to common capacities: with them, rea-
"son and common sense are cold and vulgar critics, who judge
"when they ought to feel, and question when they should adore.
"In a fine frenzy of delight, they rush to the sanctuary of sentiment,
"from the rigid tribunal of the understanding, and what they can-
"not defend with justice protect by superstition. They delight to
"lose themselves in a sublime obscurity of meaning; to wander in
"an agreeable confusion of the faculties amongst the inexpressibles
"and indefineables of taste; and are never so thoroughly satisfied
"of their superiority to us common mortals, as when under the rap-
"turous influence of an admiration excited by perfections which
"can be neither understood nor described." Elem. Note, p. 81.

On the same just principles of thinking, the author denies the authority of precedent, when in evident opposition to propriety and truth, and admits no example, however illustrious, to be an excuse for error. He observes, "that precedents are "seldom necessary, but when principles are to be sacrificed, "for that which will stand by reason, need not be propped by "authority."

"We erect," says he, "into precedents the defects of great men,
"and are content to be wrong if we can but plead their authority.
"Thus the name even of Raphael is not unfrequently brought for-
"ward to bear evidence in favour of imbecility and bad taste; in
"the Cartoon of the miraculous draught of fishes, his mode of treat-
"ing the boat has been considered as a decisive instance to prove,
"that it is sometimes necessary to depart from the strict rules of
"perspective and vulgar propriety. Critics have discovered that
"if the figures were proportioned to the boat, they would be too
"small for the proper impression of the subject, and if the boat were
"proportioned to the figures, it would be too large for the dimen-
"sion of the picture." Elem. Note, p. 83.

Mr. Shee has, however, proved most decisively, that this disproportion of parts was neither necessary to the subject, nor efficient to the attainment of any excellence, which could not be otherwise preserved; and has observed, that the example even of Raphael would not justify any modern artist in 'sending his fishermen to sea in a bathing-tub.'

Nor has he combated with less force and skill the arguments of those who defend the unskilful colouring of Poussin and the Roman school, on the ground of its being peculiarly suited to grand historical subjects; who talk of "an historical colouring "peculiarly adapted to elevated subjects, and a severity of "style suited to the grand character of art." His reasoning on this subject, evinces much good sense and taste, and appears unanswerable; and, to such miserable cant, the lash of his ridicule is justly and skilfully applied. He has ably vindicated too, in another place, the principles and views of the Caracci in the foundation of their school at Bologna from the imputation of those, who seem to have questioned their propriety or practicability merely because they misapprehended them. Indeed, Mr. Shee has shown himself to be thoroughly conversant with the history of his art, and has discriminated with considerable skill the merits and defects of the different schools: on such subjects his judgment is seldom wrong, and always liberal. While he pays the just tribute of admiration to the genius of the old masters, he does not overlook the merits of contemporary artists. Wherever praise is due, he bestows it with a warm sincerity, as honourable to himself as those whom he commends. His character of Barry is drawn with great truth and spirit.—

"Barry, ambitious of renown in his art, and hopeless of any op-
"portunity more favourable to his purpose, proposed to adorn the
"great room of "the Society of Arts," with a series of pictures,
"illustrative of the progress of man towards civilization and science.
"To complete this extensive work, he devoted himself to poverty
"and seclusion for seven or eight years; subsisting on means scarce-
"ly adequate to the support of nature in the humblest station;

"and by its exhibition to the public when finished, he obtained, as "the whole reward of his labours—five hundred pounds!

"Nor did the affluence of honours compensate for the penury of "profit; notwithstanding the zeal, the perseverance, and the abi- "lity which he displayed, he found it difficult to live, even on the "humblest scale of expence, in that city which his genius has so "much contributed to adorn, and died at last the object of a pub- "lic subscription.

"The merits and the manners of Barry were certainly little suited "to the time, and still less to the country in which he lived. As a "man, he would have been more distinguished in the age of Peri- "cles; as a painter, he would have been more esteemed in the age "of Leo; in Greece, he might perhaps have been a sage, as well "as an artist; the leader of a sect in philosophy, and the founder "of a school of taste. In England, he was only an oddity at whom "every body stared, whom few appreciated, and fewer still under- "stood.

"In his art and in his manners, he alike mistook, or rather dis- "regarded, what was essential to his time: in the former, he fol- "lowed the Roman school, when only the Venetian was admired; "in the latter, he neglected urbanity, when urbanity was neces- "sary to please, and allowed himself to be rough and independent "amongst those, who always demand our respect, and often our "obsequiousness.

"Neglect, mortification, and disappointment, wrought on Barry "their usual effects in irritable and ambitious minds: he withdrew "from the contest, not defeated, but disgusted: he sunk into him- "self with an indignant feeling of worth unregarded: a proud con- "sciousness of having meant well and merited better of his coun- "try." Elem. Note, p. 161.

This is in a better style and manner than he usually writes: nor is the sketch of Opie less interesting:—

"Emerging from an humble sphere by his own strength, and un- "influenced by those predisposing impressions, which generally re- "sult from the regular discipine of the faculties, according to the "forms of systematic instruction, his mind was stamped with a "character of intrepid curiosity, of unyielding independence, from "which, perhaps, his most conspicuous merits were derived."

"In some parts of his art, he rose to great eminence: in the "powerful relief of his object he may be said to vie with Rem- "brandt, Carravaggio, and Velasquez. Sometimes, perhaps, this "praise was obtained at the expense of merits more estimable; but "in characters of age, and strong expression, where vigour of effect "is peculiarly appropriate, he carried it to a degree of projection, "which, if it has been equalled, has certainly never been surpassed.

"In that particular quality of colouring called tone, he was "also, at one period of his practice, conspicuously skilled. The "death of James the Sixth of Scotland, and some of his pictures "painted for the Shakspeare Gallery, displayed a depth, and "richness of hue, which are not always to be found in his sub- "sequent works. The desire of freshness and purity of tint, "much influenced his pencil in the latter period of his life, and "sometimes occasioned a crude and chalky effect of colouring, "which impaired the general impression of his merits.

"His manner was broad, bold, and original; pursuing truth "without prejudice, but generally without choice; faithful, but "not minute in imitation; always forcible in effect, but often feeble "in design.

"A short time before his death, he was appointed to the Pro- "fessor's chair of painting, in the Royal Academy; and if he had "lived to digest and complete his course of lectures in that estab- "lishment, his profession would have derived instruction and de- "light from his unhesitating boldness of investigation—his origi- "nality of remark and ingenuity of argument. He was one of the "few characters which are to be met with in society, who see with "their own eyes, and hear with their own ears. Untutored in "the awe of authority, a name had no influence upon him when "opposed to an argument. He was no venerator of time, nor "respecter of prejudice: he was an original thinker, whose mind "rushed fearlessly forward in search of truth, wherever it seemed "likely to be found; and if the peculiarity of his opinions some- "times excited surprize and provoked opposition, the ingenuity "with which they were maintained, seldom failed to shew great "vigour of thought, and singular acuteness of observation."

ELEM. note, p. 265.

In his attack on authorities and systems, the author has occasionally suffered himself to be borne away in the ardour of pursuit beyond just limits. He has not even spared the venerable name of Homer, to whose whole works he does not hesitate to prefer a single Greek statue; much on the same grounds which led him, in the comparison he instituted between the claims of poetry and painting, to award the palm of genius to the painter. He has stated little to justify the flippancy with which he speaks of "the practice of Homer, and the *ipse dixit* of Aristotle." In fact, he has been ambitious to shew his talent for metaphysical disquisition, and has not much cared what was the subject: nor has he been a little ingenious in the

creation of difficulties, for the mere purpose of displaying his skill in overcoming them.

Of his poem it will not be necessary to say much, nor considering the length to which this article has already extended, would it be proper. His verse is much better than his prose; as what constitutes the chief defect of the one, is scarcely a defect in the other. Great poetical powers are not requisite for the composition of a didactic work: judgement and experience are to be looked for rather than imagination or invention. Just thoughts expressed with clearness and energy, illustrated by apposite allusions and examples, and conveyed in unaffected and harmonious verse, are all that can be reasonably expected. Such expectations Mr. Shee has, in general, fully answered, and has not unfrequently exceeded. In his first canto, he exposes with much spirit the prejudices of the followers of various systems, and thus concludes a pointed ridicule of the devotee of antique.

"A firm believer, travell'd Torso took
"His faith on trust, nor look'd at Nature's book;
"The pure antique, his creed in every part,
"The ancients, his evangelists of art;
"Their works the gospel of his taste receives,
"And Rome's infallibility believes."

ELEM. Canto I. l. 287.

The Venus de Medici and the Apollo Belvidere are described with great animation in the second canto; and seem to have communicated to Mr. Shee's verse a portion of their grace and beauty. The passages, however, are too long to be extracted entire, and it would be doing them injustice to present a partial view of them. It is impossible not to be pleased with the fearlessness of criticism, with which he has asserted the rights of Rubens: the following lines conclude the passage.

"As petty chiefs fall prostrate, and obey,
"While monarchs move their strength in proud array;

"But when the pomp is past, the peril o'er,
"Rebel against the rod they kiss'd before;
"So cavilling tribes who roam the graphic waste,
"Scarce rescued from the savage state of taste,
"Assail the rights of Rubens, grudge his praise,
"And talk high treason 'gainst the state he sways;
"But, when triumphant crown'd in every part,
"He moves in some vast enterprize of art,
"His lawful claims, licentious critics own;
"And wond'ring painters bend before his throne."

ELEM. Canto III. l. 259.

Though no advocate for the pursuits of the Flemish School, he defends them liberally from the sneers of affectation, and the contempt of fastidious criticism.

"Let not the pedantry of taste despise
"The humbler beauties of Batavian skies:
"Tho' Painting there, no epic wreath requires,
"Nor feels, nor feigns to feel, poetic fires;
"Content on boors and burgomasters still,
"At wakes and weddings to display her skill;
"Tho' Fancy too, each towering flight deterr'd,
"Degenerates there, a tame domestic bird!
"In homely scenes alone, familiar found,
"To skip, and sport, and flutter on the ground;
"Strong in their glass reflected tho' we own,
"The broad low comedy of life alone;
"Yet Truth is there and Nature, while we trace
"Her coarser characters and common face,
"Avows her image mark'd in every part,
"And by her sanction consecrates their art."

ELEM. Canto III. l. 339.

Many other passages might be pointed out, which reflect much honour on the author's taste and liberal mode of thinking; but the extracts already made, will be sufficient to convey a general idea of the poem. That it has many faults is true; but in a work of no higher pretensions, they may well be overlooked.

Of his prose style, it is scarcely necessary to say, after the specimens that have been exhibited, that it is vitiated and meretricious to a degree almost if not absolutely without parallel. He seems to have endeavoured to make every particular sen-

tence, as it were, a picture; and to have selected for this purpose the most extravagant figures and the gaudiest colours. To speak in the terms of his own art, there is no keeping in his style; every part is equally laboured, and stands equally prominent. His metaphors are so grotesque and ridiculous, that it is not easy to say whether they will excite most mirth or contempt in the reader. It would be too severe a sentence on the writer, who could seriously talk of "stirring with his "*small pebble* the *lake* of public feeling," to doom him to the fate of St. Stephen; but it would be almost worth while to try whether a dip sufficient to let him know the nature of a lake, might not cure him of his metaphorical madness. It is very palpable that he has been frequently led into contradictions, by his inability to resist the temptation of pointing a sentence, or levelling a sarcasm. The little patches of Latin, with which he has here and there decked his work, neither improve its value nor appearance: but a trifling vanity of this sort deserves no severity of reprehension. There is certainly a good deal of novelty and spirit in many of the author's observations; but as a whole, his production cannot be better characterized than by a passage of his own, contained in a note to the fourth canto, p. 254.

"Didactic writers, in general, are more desirous to shew "themselves than their subject, and labour rather to display "the powers of their eloquence than the principles of their "art. The author almost always supersedes the teacher; "and where they can amuse by their wit, they are seldom "solicitous to instruct by their science. Every thing, there-"fore, is pompous and exaggerated; raised to the altitudes "of affected enthusiasm, or refined to the siftings of subtle "discrimination."

LES TROIS REGNES DE LA NATURE, &c. i.e. THE THREE KINGDOMS OF NATURE. BY JACQUES DE LILLE. WITH NOTES BY MR. CUVIER, OF THE NATIONAL INSTITUTE OF FRANCE, AND OTHER LEARNED MEN, 2 VOLS. 12MO. I. XXXVIII. 309. II. 285. *Paris.* 1808. *Imported by Dulau and Co.*

THE most correct description of external nature, though by its minute accuracy it may satisfy the understanding, if it be unanimated by dramatic action, leaves the reader cold; and mere descriptive verses, though ever so characteristic and excellent in their kind, must still be deficient in what constitutes the very essence of poetry, since they can awaken no latent sympathy of the heart. They may force us to acknowledge the skill and industry of the writer; but they are as little calculated to confer on their author the envied appellation of a poet, as the best drawing of Richmond-hill or Westminster-abbey would be to elevate the drawer to the proud eminence of a great painter. Nor is the talent of affixing proper epithets to

> "The gloomy pine, the poplar blue,
> The yellow beech, the sable yew,"

sufficient to raise those awful, tender, or pleasing emotions, which it is the province of the poet to excite.

Aware of these objections, which on both sides of the Channel have been repeatedly urged against descriptive poems, Mr. De Lille, in his preliminary discourse, admits that "T "describe for the sake of describing is a folly;" but contends, that "If it be done with the view to diffuse the knowledge of "the processes of the arts, and the appearances of nature, it "is not only allowable but needful; and whatever is needful, "is always irreprehensible." This argument, however, does not establish the necessity of communicating such knowledge in verse. Sober prose appears far better adapted to convey descriptive details when they are designed to instruct. Al-

though the inversions in French poetry be not many, yet the constraint of rhyme and measure renders the admission of terms, which are not exactly the proper expressions, unavoidable, and often obscures that which should be taught in a clear, precise, and distinct manner. It is chiefly on this account, that almost every attempt to unite poetry and science has hitherto failed; and were it not for the long notes by which it is accompanied, even Mr. De Lille's work would frequently be found unintelligible. When he says,

" Ou plutôt, quand je vole à la céleste voute
" C'est à toi, cher Delambre, à diriger ma route;
" Toi qui sus réunir, par un double pouvoir,
" Les beaux arts au calcul et le goût au savoir.
" *L'immortel Isaac*, de ses mains souveraines,
" Des mondes étoilés te confia les rênes;
" Viens; et sans m'effrayer du sort de *Phaéton*,
" Que je monte avec toi sur le char de *Newton!*"

How is the young French student to know that the *immortal Isaac* is the self-same Newton, whose name is mentioned three lines after, since it is not customary in France to say *le chevalier Isaac*, as the English speak of *Sir Isaac*, but always *le chevalier Newton?* To an English reader, the expression is besides in danger of appearing rather facetious, as it involuntarily recalls the idea of *little Isaac;* and to the French reader, it must necessarily seem pedantic, because the measure of the verse requires the name of Isaac to be read *I-sa-ac*, as being composed of three syllables, which is contrary to common pronunciation.

What information could be obtained, without the assistance of notes, from such lines as,

" Suivant les corps divers la lumière varie;
" Dédaigneuse des uns, aux autres se marie.
" Si l'obscure matière absorbe les rayons,
" Le noir frappe nos yeux; mais lorsque nous voyons,
" Des corps où vient tomber l'éclatante lumière,
" La masse des rayons rejaillir toute entière;
" De la blancheur alors l'œil ressent les effets."

But then of what use is an idle jingle of words, which has not the least claim to poetical fire, harmony, or embellishment, if it requires a long commentary to be understood? Besides,

> " Si l' obscure matière absorbe les rayons,
> " Le noir frappe nos yeux;"

is, we apprehend, not philosophically correct, since the absence of light, *l'obscure matière*, cannot strike the eye; and the end of the line, " *mais lorsque nous voyons*," is intolerably prosaic. The expressions " *l'obscure matière*" and " *dédaigneuse des uns*," are also hardly reconcileable with good taste.

When, in appreciating the comparative merits of Virgil and Lucretius, Mr. De Lille observes of the latter, that " Nature had granted him but a portion of the poetical ta- " lent, which she had bestowed entire on the author of the " Georgics," whatever may be the justice of the observation, it certainly applies to Mr. De Lille himself. His philosophical poem is really, as he confesses, " *d'un genre un peu* " *froid*," notwithstanding the episodes with which he has attempted to supply its want of warmth.

The assertion, that " the art of treating a subject is nothing " but the art of digressing from it without abandoning it " entirely," is rather paradoxical. We shall, therefore, quote Mr. De Lille's expressions: " L'art de traiter un sujet," he says, " n'est que l'art d'en sortir sans s'en éloigner; on en " trouve l'image dans la navigation ancienne qui se tenoit " toujours à portée de la terre et à la vue des côtes." He then adds rather exultingly: " Qu'on me permette sur cette " sorte d'ornement quelques idées assez nouvelles," and illustrates his new theory of episodes more fully, by the following remark:

> " S'il est nécessaire que les épisodes se rattachent au dessein " général de l'ouvrage, il ne l'est pas que l'idée principale de " chaque épisode soit en rapport immédiat avec le fond du sujet; " au contraire, plus ces ornemens accessoires lui sont étrangers,

" plus ils jettent dans la composition et de nouveauté et de variété,
" premiers charmes de tous les ouvrages d'imagination."

And in support of this observation, he instances his episode at the end of the canto on the Vegetable Kingdom, where, after having treated of flowers, and said—

" Et sur la mer, enfin, souvent aux matelots
" Leur parfum présagea la terre et le repos ;"

he introduces Columbus, on his first voyage to America, smelling the perfume of flowers, at the moment when his followers are going to murder him, for having decoyed them so far from home. This propitious circumstance serves Columbus to animate his crew to fresh exertions, which enable them to reach the shore. Mr. De Lille connects this episode again with the main subject of his song, by making the sailors crown Columbus with a garland of flowers :

" On redouble d'efforts, on aborde, on arrive ;
" Des prophétiques fleurs qui parfument la rive
" Tous couronnent leur chef, et leurs festons chéris,
" Présages des succès, en deviennent le prix."

This slight connection of the episodes with the principal subject, which Mr. De Lille recommends, is the only novelty which we have been able to discover in his vaunted theory of digressions. It reminds us of the trick of a gentleman, who never went into company without having stored his memory with three or four anecdotes, which he would contrive to retail at all events, even when the turn of conversation was not in the least favourable to their introduction.

The reason why Mr. De Lille has borrowed very little of the eloquent Buffon, is, because " Depredations committed on " the rich are more easily found out, and more severely pu- " nished by the police of literature." Might not this strange avowal suggest the uncharitable supposition of his being in the habit of stealing from obscure writers? Surely, when a poet attempts to sing the discoveries of science, and the phenomena of nature, it is no disparagement to his merit to

consult the best authors on the subjects which he intends to treat, provided he paints with poetical enthusiasm what they have recorded with diligent attention.

We should have been tempted to arraign the title of Mr. De Lille's poem as a misnomer, since it treats of the three kingdoms of nature only in the four last cantos, the first four being taken up with the four elements; but the plan of the poem was suggested by the late *M. Darcet*, of the Academy of Sciences and National Institute of France, who observed, "That the four elements being combined in the three king-"doms, these two parts of the work were by no means incon-"gruous, and might form a regular whole."

The first canto, on *Light and Fire*, opens with the Genius of Nature appearing to the poet in a dream, and ordering him to celebrate the beauties of nature. The poet obeys. He begins with a violent invective against the love of systems, tunes his lyre to sing the light, calls Apollo to his aid, and implores the astronomer Delambre to guide his steps. He then describes the prismatic decomposition of light and its different effects; the coruscations of the Aurora Borealis, or Northern light, which he represents under the form of a female, jealous of her Eastern sister, against whom she prefers very foolish complaints to the God of Light, in a long heavy speech. From light, the poet passes to heat and fire, and enumerates the advantages which men derive from both. The transition from fire to electricity is in his happiest manner:

"Mais c'est peu que nos arts règnent en Souverains
"Sur ces terrestres feux que gouvernent nos mains;
"Le feu des Dieux lui-même a connu leur puissance,
"Et la foudre, à nos pieds vient mourir en silence."

and so is the description of the electrical machine and its powers. The contrast of the horrible effects of the explosion of gunpowder in fire-arms and mines, with the peaceable scenes of the fire-side at home, is well imagined; but the

description of the latter is rather tediously dilated. Together with some conceits like

" Là Vénus s'apperçoit qu' elle est chère à Vulcain."

and

" Et le lit conjugal rend grâce au coin du feu."

It offers the picture of many family pastimes, among which, that of the Slipper is however too vulgar, even in France, to merit a place in a philosophical poem.

" Ici sous des genoux qui se courbent en voûte
" Une pantoufle agile, en déguisant sa route
" Va, vient; et quelquefois par son bruit agaçant,
" Sur le parquet battu se trahit en passant."

The canto terminates with a short address to imagination.

The second canto, *on Air*, states its nature, combinations, utility, its effects on the reflection of light, and its gravity. This leads to the introduction of the names of *Toricelli* and *Pascal*, the latter of whom having like Mr. De Lille been born in Auvergne, this circumstance reminds the poet of his native country. He then passes to the elasticity of the air, and sings the Steam Engine in the following strain:

" Au-dessus des bassius sur qui l' onde bouillonne,
" Dans les concavités d' une longue colonne
" Son épaisse vapeur, du bassin écumeux
" S'exhale dans le vide en tourbillon fumeux;
" Suivant que son nuage ou s' élance ou s'affaisse,
" Le docile piston ou remonte ou s' abaisse,
" L' industrie à son choix en gouverne le jeu.
" A peine la fumée, enfant léger du feu
" Dans le tube d' airain où sa vapeur s' amasse
" Du piston qu' il refoule a soulevé la masse,
" Une eau froide, avec art introduite en son sein
" Dans son canal brillant la refroidit soudain;
" Et par le froid magique, arrêteé en sa route
" Une immense vapeur tombe réduite en goutte:
" Alors le lourd piston sent le fardeau de l' air
" Et retombe en glissant dans sa prison de fer.
" Cependant un levier qui dans l' air se balance
" Suivant que la fumeé ou s'abaisse ou s' élance,
" Monte ou tombe, et s' en va jusqu' aux antres profonds
" Arracher leurs trésors aux entrailles des monts

" Ravit le noir charbon à la mine féconde
" Extrait le plomb, l'airain; puise et reverse l'onde;
" Ainsi l'art asservit pour ses travaux divers
" Et la terre, et les eaux, et la flamme, et les airs."

The terrible effects of winds and tempests, particularly in the frightful deserts of Africa, where whole armies have been buried under burning sands, are pourtrayed with glowing colours. The destruction of Cambyses' army is acknowledged to have been taken from Darwin. We are only sorry for the poor conceit which closes this animated description:

" mais de savants débats
" Pour définir les vents imitent leurs combats;
" Tout est trouble et discorde, et les cris de l' école
" Egalent en fracas les cavernes d' Eole."

The influence of the winds on navigation, on the heat of summer, and the frost of winter, is next described, and followed by a moving picture of the plague, from the desolating scene of which the poet gladly turns to the melodious effects of the vibrating air in musical instruments. He bestows high praises on the harps and pianofortes of *Ehrhard*, and on the wonderful execution of *Séjan* on the organ.

" Sous ses rapides mains le sentiment voyage;
" Chaque touche a sa voix, chaque fil son langage;
" Il monte, il redescend sur l' échelle des tons,
" Et forme, sans désordre, un dédale de sons.
" Quelle variété! que de force et de grâce!
" Il frappe, il attendrit, il soupire, il menace:
" Tel au gré de son souffle ou terrible ou flatteur,
" Le vent fracasse un chêne ou caresse une fleur."

This comparison, with which the canto finishes, is certainly beautiful.

The third canto, on *Water*, describes the different effects and qualities of this element, the horrors of an inundation, the comforts of bathing, which are enlivened by the story of Damon and Musidora, translated from Thomson's Seasons, in a manner not unworthy of the original; the beauties of rivu-

lets, lakes, and rivers; the efficacy of mineral waters, and the bustle of a watering-place; the various changes which water undergoes in different temperatures, its transmutation into ice, which leads to a short description of skaiting.

" L' hiver a ses plaisirs; son souffle rigoureux
" Souvent est le signal des courses et des jeux.
" C' est alors qu' emporté par un coursier rapide
" Court le traineau léger sur la neige solide.
" Alors, en se jouant, des pieds armés de fer
" Vont sillonnant les flots endurcis par l' hiver.
" L' œil se plait à les voir dans leurs joûtes rivales
" Poursuivant à l' envi leurs courses inégales,
" Se chercher, s' éviter et se croiser entr' eux.
" Souvent le fer glissant trahit un malheureux;
" Il court, il tombe, on rit; lui, reprenant courage,
" Se relève, repart, et venge son outrage."

This is followed by a hail-storm, and a fall of snow, with the distressing story of the wood-cutter perishing in the snow, which is likewise a free translation from Thomson.

Both versions, the first of which is only acknowledged as such, are too long for insertion. Some lines are almost literally translated. The English poet says:

In vain for him th' officious wife prepares
The fire fair blazing and the vestment warm;
In vain his little children, peeping out
Into the mingling storm, demand their Sire
With tears of artless innocence, alas!
Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home.

This is rendered in French:

" Envain en l' attendant sa femme prévoyante
" Prépare du sarment la flamme pétillante
" Et de clauds vêtements, et son sobre festin;
" Par ses touchants regrets le rappelant envain,
" De ses enfants chéris la troupe aimable pleure;
" Envain, d' un air timide entr' ouvrant leur demeure
" Ils avancent la tête et le cherchant de l' œil
" De frayeur et de froid frissonnent sur le seuil;
" Sa femme, ses enfants sa cabane chérie,
" Il ne les verra plus!....."

The canto closes with a tribute of praise to the courage of those, who on Mount St. Bernard exert themselves in saving the travellers, that, without their assistance, would perish under the snow.

The fourth canto, *on Earth*, records the wonderful discoveries of modern chemistry. Lavoisier's name is introduced:—

" Lavoisier, tu parois, et par toi l' univers
" Apprend que l' eau contient deux principes divers."

but not a tear is dropped on his barbarous fate. The account of the diamond contains a just tribute to Newton:—

" Il pare la grandeur, il orne la beauté,
" Et pour comble d' honneur ce Newton, qui des mondes
" Dirigea dans les cieux les sphères vagabondes,
" Jetant un œil perçant dans l' avenir lointain
" Dévina son essence et prédit son destin."

An animated description of the revolutions of our globe names *Cuvier* as the principal discoverer of the organic remains of animals in the quarries near Paris, and closes with this spirited abhorrence of war:—

" Mais plus puissante encor que le feu du volcan,
" Et la mer turbulente et l' affreux ouragan,
" La guerre aux pieds d' airain, l' inexorable guerre,
" Bouleverse en courant la face de la terre.
" Parcourez l' univers, voyez de toutes parts,
" Des plus fières cités les cadavres épars:
" Sion pleure son temple, Athènes son portique,
" Rome à ses murs nouveaux demande Rome antique,
" Et de sa vieille pourpre étalant les lambeaux
" Son ombre ensanglantée erre sur des tombeaux.
" Tombeaux, trônes, palais, tout périt, tout s' écroule;
" Dans le même torrent le même sort les roule;
" Tandis que de l' Olympe habitant les sommets,
" Dieu seul voit tout changes et ne change jamais."

Mr. De Lille now enters upon the theme announced by the title of his poem, *the three kingdoms of nature*. In his fifth canto, on *the Mineral Kingdom*, he briefly enumerates the

different mineral and metallic substances; and to prove himself an adept in his new art of treating a subject by digressing from it, he tediously narrates the adventures of *Ormond*, *Dolcé*, and *Elvire*, who being obliged to fly from Florence during a political storm, find shelter in a deserted mine, and when restored to their former greatness, apply themselves to study.

This heavy narrative takes up twenty-one pages, and the didactic or descriptive part of the canto not more than seven, in which we find many verses as unintelligible as—

" Et ce metal docile où l'onde s' emprisonne."

Who would guess that this is *lead?* Quicksilver, however, is well described—

" Et le mercure enfin qui connu par son poids
" En globules roulants glisse et fuit sous nos doigts."

We only lament that the author has not availed himself of the affecting story of that Austrian nobleman who for a time was condemned to the quicksilver mines at Idria in Friuli, and whose young and beautiful wife voluntarily accompanied him to such a dismal abode.

In the sixth canto, on *the Vegetable Kingdom*, we recognize the elegant translator of Virgil's Georgics. The formation and grafting of plants; the circulation of their juices; their peculiar characters and nature; their colours, attributes, and varieties, are followed by a just tribute to the memory of *Linné*, of whom it is prettily said, that—

" Le Zephire agitant ses ailes odorantes
" Porta vers son berceau les doux parfums des plantes;
" Déjà ses yeux fixoient leurs formes, leurs couleurs
" Et ses mains pour hochet demandèrent des fleurs."

From the rearing, habits, and loves of plants, which are described in Mr. De Lille's best manner, he passes to the principal vegetable products which constitute the food of man, or enlarge the sphere of his enjoyments; and the fire with which

he sings champaign, leads us to suspect that the sparkling glass had not been long removed from his lips when he wrote:

" Mille vins différents, sous mille noms divers,
" Vont charmer, égayer, consoler l'univers;
" Aï brille á leur tête, aï dans qui Voltaire
" De nos légers François vit l'image légère:
" C'est l'ame du plaisir, le charme du festin.
" Dans le cristal brillant son nectar argentin
" Tombe en perle liquide, et sa mousse fumeuse,
" Bouillonne en pétillant dans la coupe écumeuse;
" Puis écartant son voile avec rapidité
" Reprend sa transparence et sa limpidité.
" Au doux frémissement des esprits qu'il recèle,
" L'allégresse renait, la saillie étincelle;
" Son bruit plait à l'oreille, et sa couleur aux yeux;
" Son ambre en s'exhalant va faire envie aux dieux,
" Et l'odorat charmé savourant ses prémices,
" Au goût qu'il avertit en promet les délices."

The canto closes with the episode of Columbus, mentioned in our introductory remarks.

Of the seventh and eighth cantos, which treat of the *Animal Kingdom*, the former relates the general organization of animals, their varieties, forms, qualities, instinct, labours, and industry; and glances rapidly at the beaver, elephant, bee, ant, silkworm, whale, insects, serpents, and birds. The snail is well described,

" Ce reptile gluant qui traine sa maison:"

but when, speaking of its eyes, Mr. De Lille adds—

" Ces yeux pour l'œil de l'homme admirable spectacle,
" Dont les nôtres à peine égalent le miracle,
" Et que Dieu seul peut-être une fois put former;"

he is evidently betrayed into a reminiscence of a line of Voltaire's—

' L'instruction fait tout, et la main de nos pères
' Grave en nos foibles cœurs ces premiers caractères;
" Que l'exemple et le temps nous viennent retracer,
Et que peut-être en nous Dieu seul peut effacer.'

We cannot refrain from transcribing Mr. De Lille's apostrophe to those descendants of the feathered tribe that are doomed—

'To brook the harsh confinement of the cage.'

it offers so characteristic a contrast with Thomson's sentiments on the same subject.

The thoughts of the Frenchman, accustomed to the fetters of despotism, and wearing them with his usual levity, are entirely engrossed by the frivolous advantage which the imprisoned bird derives from being fed and nursed by the hands of beauty—whilst the English bard bemoans, with exquisite feeling, the loss of liberty, which nothing can compensate, and the calamities which are its inevitable attendants.

The French poet says—

" ..... Fiers d' habiter une brillante cage,
" Déserteurs des forêts et transfuges des bois,
" Paisibles casaniers vous vivez sous nos toits.
" Là sans aller au loin quêter à l' aventure
" De vous, de vos enfants l' incertaine pâture,
" D' une jeune maitresse esclaves favoris,
" Par elle caressés et par elle nourris,
" Au lieu du ver rampant, de la sale chenille,
" Le sucre le mouron nouroit votre famille;
" Chaque jour la beauté revient d' un air riant
" Vous offrir le biscuit et l' échardé friand,
" Porte sur vos besoins une vue attentive,
" Soigne la propreté du lieu qui vous captive,
" A vos maux passagers assure un prompt secours,
" Prépare vos hymens et soigne vos amours,
" Vous apprête du bain la fraicheur délectable :
" Vous luvez dans sa coupe, assistez á sa table,
" Folâtrez sur son sein, perchez sur ses cheveux,
" Et son amant lui-meme est jaloux de vos jeux."

Born on the soil of true liberty, and unused to consider the gilded chains of slavery otherwise than as chains, the English poet exclaims—

' Be not the Muse asham'd here to bemoan
' Her brothers of the grove by tyrant man
' Inhuman caught, and in the narrow cage
' From liberty confin'd and boundless air.
' Dull are the pretty slaves, their plumage dull,
' Ragged, and all its bright'ning lustre lost;

'Nor is that sprightly wildness in their notes,
'Which, clear and vig'rous warbles from the beech.'

The last canto exhibits a short view of the manners of different animals. The fidelity of the dog—

"Un riche marchandoit le chien d'un malheureux,
"Cette offre l'affligea : Dans mon destin funeste,
"Qui m'aimara, dit-il, si mon chien ne me reste ?

is contrasted with that of the cat, which is—

"Fixé par l'habitude et non par l'amitié."

In the description of the horse, Mr. De Lille has enfeebled the never yet excelled *picture* drawn by Job.

The whole concludes with the assertion of man's superiority over the brute creation :—

"L'homme lit dans les cieux il navigue dans l'air,
"Il gouverne la foudre, il maitrise la mer,
"Emprisonne les vents, enchaine la tempête,
"Et roi par la naissance, il l'est par la conquête."

which superiority is particularly asserted at the moment of death, when—

"..... du tombeau qui s'ouvre á sa fragilité,
"Part le premier rayon de l'immortalité."

The notes, which form at least one-third of the two volumes, explain the meaning of some verses that would be unintelligible without them, and elucidate some modern discoveries. We doubt, however, their being perfectly satisfactory to the philosophical enquirer.

We certainly allow great merit to Mr. De Lille's new poem on the three Kingdoms of Nature. It betrays no symptom of the author's advanced age, and if it does not add any thing to his well-earned fame, it is sure not to detract from it. The few incidental blemishes, which we have ventured to notice, are far from obscuring the numerous beauties of the work : but independent of the objections which we have stated in general against all attempts to combine the embellishments of poetry

with the tenets of philosophy, we cannot help thinking that the domain which Mr. De Lille has chosen for the range of his poetical talent, is by far too extensive. The consequence has been, that whilst he is evidently labouring to circumscribe his subject within due limits, he is guilty of unpardonable omissions, or hasty and superficial accounts of important topics, such as the thermometer, aërial navigation, earthquakes, tropical plants, cataracts, and others. We could wish that Mr. De Lille, in imitation of *Du Morestier's Epîtres à Emilie sur la Mythologie*, and *Dr. J. Aikin's Calendar of Nature*, had thrown the notes into the work, and given those didactic details which require accuracy and clearness of expression, in prose, and that these scientific details had been occasionally enlivened by poetical description. His style has often all the ease and familiarity of epistolary correspondence, and he is never greater than when he is describing domestic scenes and occurrences, which in letters might have been more frequently introduced.

DE MOTU PER BRITANNIAM CIVICO, ANNIS MDCCXLV. ET MDCCXLVI. LIBER UNICUS. AUCTORE T. D. WHITAKERO, LL.D. S.S.A. Longman, Hurst, Rees, & Orme. Londini, &c. 8vo. 1809.

In the annals of painting, it is related of a certain practitioner, that he had acquired a singular method of executing his pictures, which was by laying on the colours with his fingers: when this was mentioned to Michael Angelo as a curious circumstance, that great artist replied, "*The simpleton! why does not he use pencils?*" 'Tis perverse to go round about, when the direct way to your end is known, and open: and to contrive difficulties for the sake of surmounting them, is a preposterous abuse of the faculty of invention. The absurdity is greater, when you choose a circuitous path which will not conduct you to the end proposed, and when you create to yourself difficulties which cannot be surmounted. Such more especially is the case of those writers, who, having undertaken to exhibit a modern subject to the public, are ambitious of dressing it up in an antient garb of Greek or Latin. In certain circumstances indeed this practice may be approved of; as when something of general concern to mankind is to be published to the world; for instance, some discovery in medicine; upon which account, treatises of that science have been usually composed in Latin. But that a piece of British history, in which few beside the inhabitants of the Island can be interested, (and such is the book before us,) should be written in Latin by an Englishman, shews a wrong judgment in the very frame and conception of the work. It shews that information, which is the chief end of history, is not the chief object of the author: for undoubtedly he could have explained himself better, and more clearly to the understanding of his

readers, in his native language: but this was a propriety which he neglected, while in pursuit of something else.

Among the objections to composing in a dead language, it is unnecessary to mention the impossibility of expressing modern inventions with propriety. A battle fought with cannon, musquetry, and bayonets, is particularly unfit for Latin description. Here Dr. W. is unfortunate: his subject involved him in the relation of fights, and skirmishes, and the various operations of modern warfare. But there are other objections, though perhaps not so obvious, or strong. He who writes in a dead, and therefore unknown tongue, is ignorant of the propriety (and even the import) of every phrase that is not established by antient authority: but as such authorized phrases are by no means numerous enough for every purpose, he is sometimes obliged, for want of a phrase that will accurately express his idea, to content himself with one that comes near to it. Sometimes, for the same reason, he is forced to adopt a general term, when, if he had been writing in his native language, he would be particular and distinct. Hence will arise a frequent repetition, or a sameness of phraseology. The pamphlet under review, contains but 145 small octavo pages; yet how often recurs the phrase "*sub pellibus esse, haberi, &c.*" to signify being encamped: see p. 70, 89. Nor less often do we meet with *incerta fluminis*, or somewhat like it; as, *paludum incerta*, p. 17; *incerta palus*, p. 47; *fluvii incerti vada*, p. 90; the same word to express the various dangers and difficulties of fording a river, and marching over a bog. So again, common ideas are repeatedly exhibited under metaphors, uncouth and strange to modern readers: for example, danger by *res aleæ plena*, p. 24, 115; the central place of an island, or country, by *umbilicus*, p. 60, 111; an advanced season, by *adulta* * *æstas*, p. 10, 127; *ver adultum*, p. 130.

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* Primo mense veris, dicitur novum ver; secundo, ver adultum; tertio, præceps: sicut etiam Sallustius dicit ubique nova æstas, adulta,

These are some few of the objections which lie against modern writers of Latin in general: what is peculiar to this author shall be noticed hereafter.

His work contains an account of the Rebellion, in the years 1745, 1746. The plan of it is regular, and well arranged. It comprises an exordium, a short introduction to the subject, taken from the extraordinary calamities of the royal house of Stuart; a preliminary digression upon the geography, natural productions, and inhabitants of Scotland: then comes the proper business of the history, from the first landing of the Pretender in North Britain, to his final escape into France; afterwards are related, the punishments inflicted on the Rebels, the confiscations, the laws passed in consequence of the rebellion, and the effects produced by them; and in conclusion of the whole, we are carried on to the death of the Pretender, and even to the extinction of his family, by the subsequent decease of Cardinal York, the last male heir of that house. This is a comprehensive design, and complete; it leaves nothing behind: but now, to see more particularly how it is executed.

The first paragraph of the book runs thus:

"Si cui eorum, qui hunc libellum manibus contrectaverint, mirari fortasse subeat, quam potissimùm ob caussam, non tam bellum, quàm belli accessionem & quasi particulam conscripserim, in initio opusculi, quo, perlecto fortasse eo, haud opus fuerit, hoc habeat responsum, Exili ingenio parem convenire materiam: modò ea res omnino exilis dici possit, in quâ, licèt ab exiguis profectâ initiis, & maximi, & nostri imperii religiones, jura, libertates, omnia denique divina humanaque haud ita pridem vertebantur." P. 1.

This is setting out unluckily. He suspects that some of his readers may think it strange that he should choose for his

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præceps. So says Servius; but he is not correct: for in Sallust. Bell. Jugurth. this phrase occurs: Eâ tempestate (nam æstatis extremum erat;) p. 108. Ed. Lon. 1714.

subject such a bit of a war, (as he calls it:) and indeed it is, as if a writer, some 60 years hence, should select from the present war, the campaign of the Duke of Brunswic Oels. But whatever his choice be, the reason he alledges for it is strange enough; *exili ingenio parem convenire materiam.* If the work had been imposed upon him, a task not to be avoided, this plea would have been good and proper; but when the undertaking is voluntary, is it any excuse for publishing an insignificant trifle, to say, that it is suitable to the author's genius, that it is as much as he has abilities to perform? Besides, how does the excuse agree with his title-page? Is it for an author who assumes the titles of LL. D. and S. S. A., "who may write himself LL. D. in any bill, bond, quittance, or obligation;" LL. D. to pretend that his slender capacity is equal to trifles only? He does not believe so himself, nor would he have you believe so; for, lest you should take him at his word, in the next sentence he tells you the importance of his subject: viz. to record a transaction, in the event of which, your laws, your liberty, your religion, every thing, in short, was concerned.

The second paragraph discovers somewhat more of his design.

"Stuartæ Gentis clades ac calamitates altiùs repetere,—prudens "omitto. Pauca tamen, quasi labris primoribus, degustanda cen- "sui, quo, nomine, jamjam interituro, certamen regni vitæque "postremum, florentibus regiæ adhuc familiæ opibus conlatum, "documentum posteris daret, non decantatum illud & pueris de- "clamitantibus ablegandum, nempè summum fastigium summum "esse fortunæ ludibrium, sed, quod homines parùm insipientes, in "ipso vitæ stadio & curriculo, subinde fugisse videatur, nimirùm, "umbram ipsam ac memoriam principatûs, extorri, inopi, pere- "grino, circumdatas, imperio optimè constituto hostem ex con- "tempto pœnitendum identidem peperisse." P. 2.

Here he professes to moralize: and having (as it were) forgotten, or shook off his weakness, he rises with the port of a more than ordinary teacher: for he disdains to inculcate the

common and puerile lesson, viz. that Fortune sports most with the highest conditions of life: he will teach you something that has escaped the observation of wise men; which is, that, under certain circumstances, a poor exile, or foreigner, may prove a troublesome enemy to a well-constituted government. Whatever value the author may set upon this piece of information, it will hardly appear new to the readers of English history: they who have perused the reign of Henry 7th, with the attempts of Simnel and Perkin Warbec, must be very dull if they have not already made the same reflexion.

Now to do right to the author, I must declare my belief that he would never have admitted these exceptionable passages, if he had written in his native language: but that which would not bear a scrutiny in English, may pass for a handsome flourish, when set off in elegant Latin.

The geographical description of Scotland, the account of its various animals, and the delineation of Highland manners, altogether extending to 21 pages, (a 7th of the whole) forms a part too large and disproportionate to the rest; since it can be considered only as a digression, in which some of the topics are but little connected with the main subject. Take for an instance what is said of the waters and fishing.

"Piscium exquisitissimorum vi immensâ referti Scotorum lacus "fluviique, sive cupediarum avido (nisi Romano planè fastidio, "præterquàm in Oceano pisces gigni negaverit) sive arundini "hamuloque inhianti, in deliciis meritò habendi. Neque id juris "gravatim hospiti, vel in hisce sordibus, concessum: quum, uti "priscis sæculis, omnibus in usum hominum affatim suppetentibus, "nihildum proprii, nihil alicui innotuerat, ita vel hodiè loci nemo "ejusce rei usumfructum singulis negaverit, quam vix universi aut "imminuere aut corrumpere valeant. Solus piscatoris æmulus "haliæetos, nonnunquam tanquam iratus & minitabundus in-"strepit." P. 11, 12.

Granting that it is pertinent to his subject, to inform us that the lakes of Scotland abound with excellent fish, and that every one is permitted to angle in them, and allowing too his pretty conceit of the Osprey, yet what has the fastidiousness

of the old Romans to do here? What possible reason for the mention of them, or their paradoxes? And why must we be sent to a Latin writer upon husbandry, to learn what they meant by denying that fish could be bred any where but in the sea?*

It is in the course of this digression, that Dr. W. describes the Scotch plaid; which he maintains to have been made of various colours in antient times, as well as now. Upon this important point he has met with some contradiction, which puts him quite out of temper, and makes him call names. He says, p. 18, "Clamitant idiotæ nonnulli, hodiernam esse to-"gam versicolorem. Adirent isti, vellem, modò Græcè intelli-"gerent, Diodorum Siculum." Some idiots make a clamour, and say that the party-coloured plaid is a modern invention. I wish they would turn to Diodorus Siculus; but the block-heads do not understand Greek. After this little triumph over their ignorance, he unmercifully crams them with a hard morsel of that very Greek, which he knows they cannot digest; and brings Diodorus asserting, in express terms, that the Scots wore STRIPED garments. What offence Dr. W. may have received, I know not; but here he has fallen into the rude language and manners of the writers of criticism, without any provocation whatever, that appears.

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* The passage in Columella, to which Dr. W. alludes, is probably this: Vetus illa Romuli progenies non solùm piscinas, quas ipsi construxerant, frequentabant, sed etiam quos rerum natura lacus fecerat, convectis marinis seminibus replebant: inde Velinus, indè etiam Sabatinus, et item Vulsiniensis et Ciminus lupos auratasque procreaverunt, ac siqua sint alia piscium genera dulcis undæ tolerantia. Mox istam curam sequens ætas abolevit, et lautitiæ locupletum maria ipsa Neptunumque clauserunt. Et jam cum avorum memoriâ circumfertur M. Philippi (velut urbanissimum quod erat luxuriosissimum) factum atque dictum. Nam is forte Cassini, cùm apud hospitem cænaret, oppositumque è vicino flumine lupum degustâsset, atque expuisset, improbum factum dicto prosecutus, "Peream, (inquit) nisi piscem putavi." Columel. lib. viii. cap. xvi.

In the narrative of the Pretender's expedition, (which makes the proper subject of this history) the author has given a clear and circumstantial account of all the transactions to the defeat of the Rebels at Culloden; the sequel (not less interesting) which relates the various distresses, dangers, and escapes, of the unfortunate adventurer, will afford entertainment to those who like to see an English story neatly told in Latin. With the battle of Culloden all resistance ended; and with the flight of the Pretender, the rebellion may be said to have been terminated: but the narrative is continued to inform us of the immediate consequences of the rebellion, and farther, of the restoration of the forfeited estates, and the difference between the former and present condition of the Highlands: circumstances, which, though not strictly a part of the story, serve to round and complete it: and the author has judiciously availed himself of these topics to give two or three additional pages to his book, the subject of which afforded him but scanty materials.

To this account of the contents, I will subjoin (as a specimen of the writer's style and manner) his description of the decisive engagement at Culloden.

"Inter infestos exercitus campus erat undequaquè apertus, nec "ineptus pugnæ, modò pares aut non impares admodùm congrede- "rentur. Jamque in procinctu stant montani, quum regii impe- "ratores meridie propinquo intra II, plus, minus, M. P., rem "extemplò gerendam persentientes, signa consistere jubent. Ibi "perduellium exercitu per tubos opticos perlustrato, itinerisque "ordine mutato, Cumbrius, duplici peditum aciei in medio con- "stitutæ, validas equitum alas à latere circumdat, subsidiis pro re "natâ proferendis in agmen ultimum subductis. Hisce ex animi "sententiâ dispositis, spatium DC P. vix supererat, quum perduel- "les, regiis, quibus tormenta majora per locum uligine obductum "pertrahenda erant, nonnihil cunctantibus, pugnam eminùs occe- "pere, cæterùm imperitè adeò & oscitantèr, ut, præter gregarii "cujusdam militis crus suffractum, nihil planè damni dederint. "At palude jam superatâ, binisque tormentis campestribus singulas "inter cohortes dispositis, tormentarii regii, quibus artis suæ usus "eximius, è propinquo collimantes, terribilem adeò inter Scotos "stragem edidere, ut quocunquè majoris moduli globus acciderit,

" quum saucios ac semineces humì coacervâsset, integra inter su-
" perstites semita relinqui videretur. Montani ab eo genere pug-
" nandi præ cæteris abhorrentes, etiam atque etiam comminùs rem
" gerendi signum deposcunt. Intereà, Carolus, Moravius, Staple-
" tonus, quorum è celerrimis promptissimisque consiliis pendebant
" victoriæ momenta, tanquam stupore perciti, hærere, seque mutuò
" percontari, modò alii alios, modò fœdam suorum stragem con-
" tuentes. Jamque signo emisso, occisoque qui ferebat, inter
" fremitus cædesque inultas tempus adhuc terebatur. Tandem
" Macintotii, carnificinam suorum non ferentes, ultrò prorumpunt.
" Atrox ibi luctatio fuit, ut inter stolidè feroces militemque usu
" belli armorumque disciplinâ egregium. Namque montanos in-
" compositò nulloque ordine irrumpentes ex adverso cohortes sævo
" adeò glandium imbre excipiebant, ut, pluribus occisis, superstitum
" pars dextram versùs declinarent; reliqui verò, obstinatis in
" cædem ac perniciem animis, cohortes Burrelliam Monroianamque
" propè ad internecionem cæderent. Brevis ea victoria magni
" constat, namque è primâ acie qui supererant intra ordines re-
" ceptis, secunda acies, pars genibus nixi, pars in humeros suorum
" proniores, expectato dum montani usque ad ora tormentorum
" succederent, mistum jam & confusum agmen unicâ displosione,
" aut sternunt, aut avertunt; paucis admodùm qui in rabiem ac
" desperationem versi porrò usque tenderent ad unum occisis.

" Hisce ad sinistram fortitèr, quanquam infelicitèr, gestis, per
" reliquam aciem par neque animorum neque corporum effectus
" respondebat. Ferunt nonnulli, Macdonaldos loco principe inter
" clientelas (id enim honoris sibi nunquam non anteà habitum freme-
" bant) eo die, sive fortè fortunâ, sive per contumeliam depulsos,
" segniùs quàm pro vetustâ recentive gloriâ rem gessisse. Ea res
" utcunque se habuerit, id certè constat, quòd, primo Macintoti-
" orum procursu, Macdonaldi & Farquharsoni compositò magis &
" ordinatè ad manum conserendam progrediebantur; unicâ displo-
" sione datâ, strictis mucronibus ad corporum complexum venturi;
" cæterùm eo ipso temporis momento suorum ad dextram congredi-
" entium stragem conspicati, pedem referebant. Intereà duces
" regii, primâ perduellium acie profligatâ, haudquaquàm depugna-
" tum esse rati, pedites denuò ordinatos continebant; equites
" autem in incompositos immissi haud impunè ferebant: namque
" turbati quidam manipuli à sinistrâ perduellium ponè maceriam
" vivarii Cullodunensis reducti, refectique, præter gregarios mi-
" lites nonnullos, ex Argatheliensibus, ductores ordinum duo
" vexillariumque unum occiderunt. At dirutâ macerià (ruinæ
" adhuc cernuntur vestigia) facinus intempestivum sanguine lue-
" bant. Ab alterâ parte Macdonaldis in ultimam aciem receptis,
" justi utrinque exercitûs saltem imago renovata. Adhuc vir viro,
" cohors cohorti adversa; adhuc in medio palma, &, recrudescente
" pugnâ, etiam ipsa Britannia in ancipiti fuit. Cæterùm dispares
" partium spiritus; namque montani, super rerum omnium, quâ

" premebantur, inopiam, suorum cladibus paventes & attoniti, " animos desponderant. Simul, à latere equestris procella in- " gruebat, & à fronte infestus hostis ad integrandum prælium pe- " dem proterebat. Jam indè fuga haud dubia fuit; quum primùm " pauci paucis aggregati quaquaversùm dilabuntur, mox, universo " agmine bipartito, prout cuique obviàm, sibi consulunt. Pars " præcipua vicinos Badenochiæ clivos, ubi equitibus insequutio " perdifficilis, nacti, incolumes evadunt; cæteris Innernessum ver- " sùs recto itinere fugientibus, expediti equites terga cædunt. Ne- " que ullum sævitiæ genus eo die prætermissum. Jamque Cum- " brio Innernessum properanti obviàm fit à Stapeltono duce orator, " qui necem instantem deprecaret, seque suosque omnes in fidem " victoris permitteret. Curtum ac pro victore responsum, ' De- " dant modò sese, nihil atrox passuros.' His auditis, Galli Hi- " bernique, positis armis, sese dedidere. Innernessum regiis " concessum.

" Copiis apertè fugam circumspectantibus, Stuartus, equo inci- " tato, pugnam instaurare statuit; nequidquàm obnitentibus ami- " cis, donec Sullivanus, qui plurimùm apud eum poterat, arrepto " fræno, convertit. Is finis obsistendi fuit." P. 98—102.

The last circumstance here mentioned of the young pretender, is remarkable in this view, that a similar action diverted (perhaps saved) his great-grandfather in the fatal battle of Naseby. The reader will not be displeased to peruse Lord Clarendon's relation of it.

" The king's reserve of horse, which was his own guards, with himself in the head of them, were even ready to charge those horse who pursued his left wing; when on a suddain, such a pannick fear seized upon them, that they all run near a quarter of a mile without stopping; which happen'd upon an extraordinary accident, that hath seldom fallen out, and might well disturb and disorder very resolute troops, as those were, and the very best horse in the army. The King, as was said before, was even upon the point of charging the enemy, in the head of his guards, when the Earl of Carnewarth, who rode next to him, (a man never suspected for infidelity, nor yet one from whom the King would have received counsel in such a case) on a suddain, laid his hand on the bridle of the King's horse, and swearing two or three full-mouthed Scotish oaths, (for of that nation he was,) said, ' Will you go upon

your death in an instant?' And before his Majesty understood what he would have, turn'd his horse round; upon which a word run through the troops, 'that they should march to the right hand;' which led them both from charging the enemy, and assisting their own men. Upon this they all turn'd their horses, and rode upon the spur, as if they were every man to shift for himself."—Clarendon's Hist. Vol. II. p. 657, 8vo. Edit. 1717.

The design and character of Dr. Whitaker's work will in some measure be seen from the foregoing extracts. He does not appear to have sought for (nor perhaps was it possible to collect) any new facts. In the relation of these he follows the common historians: he follows them too sometimes in their reasonings; as when he states how the unequal engagement at Culloden might have been avoided:—

"Jamque, licèt in arctissimo res versaretur, tria etiamnum salutis consilia inire perduellibus integrum erat. Primo, sibi quemque fugâ dilapsos consulere, loco ac tempore magis opportunis ad signa conventuros. Proximum erat, per cohortes ac clientelas saltus inviaque proxima repetentes bellum trahere. Tertium, interjecto vicino fluvio, in edito simul et impedito loco, quem satis exploratum habérent, regios opperiri. In perniciem suam fato ruentibus, sana omnia displicuere; eaque sola ducibus sententia stetit, ut fessi integris, fugitivi insequentibus, pluribus pauciores, famelici saginatis, aperto Marte repugnarent."

P. 96, 97.

So Smollett had reasoned before him. "One would almost imagine (says that historian) the conspirators of this desperate enterprise had conspired their own destruction, as they certainly neglected every step that might have contributed to their safety or success. They might have opposed the Duke of Cumberland at the passage of the Spey: they might, by proper conduc', have afterwards attacked his camp in the night, with a good prospect of success. As they were greatly inferior to him in number, and weakened with hunger and fatigue, they might have retired to the hills and fastnesses, where they would have found plenty of cattle for provision, recruited their regiments, and been joined by a strong reinforcement, which

was actually in full march to their assistance. But they were distracted by dissentions and jealousies: they obeyed the dictates of despair, and wilfully devoted themselves to ruin and death." Hist. of Eng. vol. iii. p. 181.

The Doctor seems to have had two objects in writing: one, to deliver a known history in a choice Latin style; and the other, to make it the vehicle of his various reflections. Now, although he who writes with the former of these views is likely to fall into what my Lord Bacon calls 'the first distemper of learning, which is to study words and not matter;' Dr. Whitaker cannot fairly be accused of this fault. He has selected and arranged his matter with as much care as such a subject deserves: it is nevertheless true, that his language is greatly laboured; it has every where a high polish, and his phrase (like the fine lady) is—

'.....Still neat and drest,
'As if 'twere going to a feast.

In truth, he is master of a very elegant style, and not backward to bestow upon his readers some little vanity of his art. To give an example of this. He has occasion, more than once, to express the idea of *boldness*. Now an ordinary writer of Latin would probably use the term *audacia* for this purpose, as Sallust, and other antient writers of indisputable authority, have done. But because *audacia* is capable of a bad meaning, for Cicero has somewhere slurred the term, and said *audacia vitium est*; therefore our author will have nothing to do with it: whenever he translates *boldness*, it is by *audentia*, (see p. 73, 77, 114,) a much less usual word; but this is nicety, this is precision. Again; having occasion to mention the fondness of the antient Highlanders for hunting, he says, you may see a proof of it on their tombs, in some old sculptures of *deer* and *hounds* engraved there: his words are—"Sepulchra vetustis-"sima cervis *vertagisque*, haud indecorè exculpta," p. 19.—It is true that some kind of a hound was called by the Romans *vertagus;* but unless Dr. Whitaker is sure it is the same kind

that he is speaking of, he should have been content to call his hounds by a more common name: on the other hand, if he has ascertained these carvings upon the Scotch grave-stones to be of that particular species, he should have published his discovery (at least in a note) for the satisfaction of the learned, who are not yet agreed what sort of a dog this *vertagus* was, nor whence he acquired the name. Another display which this author makes of his superior skill in Latin composition, is by a certain copiousness in some passages; where he seems to enlarge his description for the purpose of amusing his readers with sundry terms which they will seldom find elsewhere. Thus, when he means to inform you that the Highland chiefs fed on venison, he says they had "cervi et *platuceroles*," p. 19. When he describes the mountains of Scotland, he adds, that they still abound in fallow-deer which run wild there without any owner; and having told thus much, he introduces another circumstance; the words are, "nullo domino, "nullâ *vacerrâ*, spontè vagantibus, etiamnum scatent," p. 13. Now, if you are at a loss to know what is this *vacerra*, this thing which the deer might be supposed to have, though they had no owner; turn once more to Columella (who is the only antient writer, I believe, that has used the word,) and in B. ix. c. 1. of that author, you will learn, that *vacerra* is an inclosure of posts and rails. He says, (p. 14.) that in Scotland there is no *trace* of any thing older than the Celts. Not a trace—*Vestigium* is a word known, and adequate to this idea: he chooses to express himself thus—"Neque aut *vola* uspiam extat aut *vestigium*." It may be said, that, nec vola nec vestigium, is an established phrase: it is so; it is found in Varro: it is not, however, a common one. It seems the inhabitants of Edinburgh were thrown into great alarm by the approach of the Pretender; and our author represents, in the following manner, their general eagerness to suggest measures of defence:—

"Jamque institores, propolæ, juventus Academica, sacrificuli,

"jurisprudentes, medici, omnes omnium ordinum ac locorum,
"demptis duntaxat qui prudentiâ, militari rei trepidæ succurrere
"possent, sua quisque ingerere, sibi credi, sibi obtemperari pos-
"cere; rei gromaticæ, castrensis, architectonicæ, nullo magistro,
"nullâ disciplinâ, periti extemplò evadere." P. 40, 41.

When he was about to state, that people of all ranks and classes joined in the common cause, one would imagine that he had no occasion to specify the *institores*, the *propolæ*, and the *sacrificuli;* and as little reason to enumerate the several arts which they pretended to know, seeing their knowledge was of no more value. But, what is that *res gromatica?* I suspect the thing itself to be not so strange as the name. I cannot guess what classical authority Dr. Whitaker has for the expression; but I believe it relates to the surveying or reconnoitring of ground for military purposes. But now, to balance the censure upon the author for his use of these unusual terms, it must be observed, that he has introduced others of the same kind with great propriety: as, when he relates that some of the Scotch will eat that which dies of itself, "Quidam, dictu fœ-
"dum, à *morticinâ* parùm abhorrent," p. *18. When he brings in Lord Lovat professing himself to be a decrepit old man, "se merum jam silicernium profatus," p. 54.—when he calls the common men who joined the rebel army at Manchester, *proletarii homines*, p. 60. that is, men who were seldom enlisted; being poor, or otherwise unfit for the burden of war, and therefore left at home to increase the population: the word is appropriate to express this, which I conclude was his idea; though I am unacquainted with his reasons for describing the Manchester rebels as such.

But it is not only in this curious selection of phrases that Dr. Whitaker has manifested his command of the Latin tongue: he is a diligent observer of some of their best writers, especially Tacitus, whom he follows (and often with good success) both in style and manner. You may trace, in his pages, various expressions, and particular phrases of the Roman historian, which I notice not as a circumstance for blame, but rather

praise, on account of the propriety with which they are introduced. Nor do I think it necessary or proper that every half line, which one writer may adopt from another, should be marked as a quotation: because the seeming ostentation of referring to authors, for such trifles, will probably give more offence than taking them without acknowledgement. The most remarkable phrases for which Dr. Whitaker is indebted to Tacitus are the following. In describing the weapons of the Highlanders, he says, they had "præter enormes sine mucrone "gladios, pugiones, ad complexum inter pugnas corporum," p. 17. They had the same kind of swords in Tacitus's time, but not the daggers: his account is this: Agricola, in the great battle with Galgacus, ordered a part of his troops to advance and engage hand to hand; which was (says he), 'et 'ipsis vetustate militiæ exercitatum et hostibus inhabile parva 'scuta ei *enormes gladios* gerentibus: nam Britannorum gla-'dii, *sine mucrone*, *complexum armorum* et in aperto pug-'nam non tolerabant.' Tac. Vit. Agric. § 36. Dr. Whitaker says, p. *18. the Highlanders lived so hard at home, that war was a relief to them: "Bellum inter remedia erat."—So says Tacitus of Agricola, who had lost his son; 'Casum, 'neque ut plerique fortium virorum ambitiosè, neque per la-'menta rursus ac mœrorem muliebritèr tulit: et in luctu *bel-'lum inter remedia erat?*'* Vit. Agric. § 28. Dr. Whitaker's account of certain Scotch mountains is this:—"Juga, "etiam per æstatem, gelida ac fida nivibus;" p. 37. The same account is given by Tacitus of Mount Lebanon: 'Liba-'num, mirum dictu, *tantos inter ardores* opacum *fidumque* '*nivibus*.' Hist. lib. 5. c. 6. At the battle of Culloden, Dr. Whitaker tells us, a charge of cavalry was made upon the

* Dr. Whitaker is not the first modern writer who has borrowed this sentence of Tacitus. Lord Clarendon applied it to Lord Falkland in his character of that accomplished nobleman. See Hist. of the Rebell. Vol. II. p. 358. 8vo edit.

flank of the rebels: "à latere equestris procella ingruebat," p. 101. Under the same metaphor Tacitus describes some cavalry as routing the legions of Vetellius: 'Quod discordes 'dispersasque Vitellii legiones *equestri procellâ* fudisset, id 'pulcherrimum,' &c. Hist. lib. 3. c. 53. Dr. Whitaker having touched upon a matter of which he was not fully informed, dismisses it with these words: "Tanquam mihi incompertum in medio relinquam;" note, p. 136. In the same manner Tacitus concludes his treatise upon the Germans. He hints at certain fabulous and idle stories, which he will not report, and then adds, 'Quod *ego ut incompertum, in medium 'relinquam.*' De Mor. Ger. in fin.

Not any of these passages are of such importance as to make it incumbent upon the writer who adopts them, to note them every where as quotations, and account for them in the margin of his book. There is not, perhaps, one of them, even the most remarkable, which a man familiar with the Latin Classics (as Dr. Whitaker certainly is) might not write down as his own, without being conscious that it was borrowed from another. Wherefore, this omission is not to be imputed as a fault, but rather esteemed as a saving of useless trouble: a trouble which, I think, the Doctor might have spared still farther; as, where he quotes Apuleius for these words, p. 122, "De cœlo sospitatorem missum." He is relating what befel the young Pretender after his defeat at Culloden, and the phrase is twined very neatly into the thread of his narration. But now, when a man is referred to the original author of a sentence, which is deemed worthy of being quoted, there arises sometimes a curiosity to see upon what occasion he said so or so. Upon looking into Apuleius for this purpose, (Met. lib. 9.) I found that the "Sospitator de cœlo missus," the saviour sent from heaven, of whom he speaks, came upon no higher errand than to fetch a pail of water to an ass. I will make no offensive comparisonhere; but if Dr. Whitaker was resolved to tell us, that a deliverer from heaven saved his hero,

it was not prudent to make a reference which would remind us how that sort of deliverers have been employed.

There is another mode of quotation, or reference, used by Dr. Whitaker, which I must beg leave to notice as a fault, though it be the fault of a scholar. The following is an instance of what I mean. Having mentioned the Pretender's landing on one of the Western islands (Raasay), which, at that time, was ravaged and laid waste, he adds this note:

"Haud fortasse abs re fuerit si in memoriam revocemus, post "annum ferme xxx quàm hæc gesta fuerint, Dominum Raasæ, è "belli cladibus populationibusque redivivæ, Johnsono nostrati,

———τον τις και τηλοθι ναιων
Τιμᾶ ἀνηρ αγαθος,———

"hospitium pergratum ac perbenignum præbuisse." P. 118, note.

Suppose now that an unlettered man should enquire what that line and a half of Greek signifies, which follows Dr. Johnson's name: is there some mystery, or profound sense, or any thing else contained in it, which cannot be told, like the rest, in Latin prose? To such a question, the true answer must be, that it is a bit of poetry not unhappily applied, (which is the best that can be said of it); but that there is nothing in it particularly recondite, or poetical: the plain sense being only this, that Dr. Johnson was "one whom a good man, though dwelling afar off, would respect and honour:" which, granting it to be very true, and fit to be said, might yet have been done, without going to a Greek author above two thousand years old, to borrow words for the occasion.

Let me not be understood to censure the introduction of Dr. Johnson's name here, or the praise bestowed upon him: on the contrary, I esteem it a subject for commendation. It is the part of a scholar to seize the opportunities of making honourable mention of scholars and men of genius; and Dr. Whitaker has performed this with propriety, as well in the present case, as in that of the mathematician, Colonel Maclaurin, p. 41; the poet Shenstone, p. 135, and others.

If I insist on these blemishes in Dr. Whitaker's book, I trust that no just cause of offence can be given by the freedom of my criticism; which is designed to point out the false taste that a man may sometimes acquire from the abundance of his learning.

In p. 105, where Dr. Whitaker's is giving an account of those who fell at Culloden, this paragraph occurs:

"E nobilibus viris, superiorísve ordinispræ fectis, præter Marum "[*Robertum*] Kerr, Marchionis Lothianensis filium, regii amissum "eo die ploravere neminem. Juvenis erat corporis pulcherrimâ com- "page insignis, & per pacis desidiam munditiis extra quàm virum "decuerit propensus: idem ex quo militiæ nomen dederat non "solùm manu promptus sed & cujusvis incommodi patiens. Is "procurrentibus Macintotiis ingruentem ex adverso montanum "lancea trajecerat, quam, dum è moribundo & undique se contor- "quente barbaro, incautus eripere conatur, uno ingentis gladii "ictu ipse propè discissus occidit, mortem Hylæ quàm Thersiti* "nihilo æquiorem expertus."

To bring this passage into a proper light, and a better view, let us imagine that a person should now come from Spain, and give you a relation of the battle of Talavera: that he should speak particularly of some gallant young officer who was killed there (I grieve to say there were too many); and that, having mentioned his figure, his beauty, his courage, and the circumstances of his death, he should conclude his account with saying, "So Captain N—— found that death has no more pity for Hylas than for Thersites." Would not you think the man crazed who should couple his story with so strange and incongruous a reflexion? But if it would be absurd to talk so in English, can it be good sense to write it deliberately in modern Latin? A learned allusion (says the author) is couched under those names of Thersites and Hylas: which, if you do not understand, go to the British Museum, and there, among Townley's collection of marbles, you will

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"* Vetus inscriptio Juvenis pulcherrimi manibus sacra inque "Musæo Touneleiano adservata."

find it out. The reference is curious; especially, considering that many who read his book may live a hundred miles from London.

Many other objections might be brought against the style and manner of the work; but which are owing principally to the fundamental defect of composing it in Latin. The author has been unsuccessful in attempting to express modern things by antient technical words; such as, naves longæ, ships of war, onerariæ, merchantmen, or transports, p. 112; pulvinaria, churches, p. 112; vestibulum & conclave, the different parts of a Scotch cabin, p. *17; but more particularly in the names of troops and officers, as primus pilus, p. 23; primi pili centurio, p. 136; ductores ordinum, p. 101; superioris ordinis præfecti, p. 105; cohortis propræfectus, legatus legionis, p. 113, &c. What number of our army does he call, Legio; and what name and rank in the British service has the Legatus legionis? His rendering of English terms into Latin is sometimes as imperfect; as Papists, *Pontificii*, p. 6, 56; nonjurors, *nonjurati*, p. 60; a duke, *dux*, p. 41, 66; a Scotch laird, *regulus*, passim; gentlemen, *generosi*, p. 67, 83 a bagpipe, *tibia utricularis*, p. 32; field-pieces of artillery, *tormenta campestria*, p. 36, 98, &c. In his computation of time, he reckons after the antient manner, as, *vigilia tertia, quarta*, &c. p. 95, 96, which is more loose and indefinite than the modern way of counting by hours. But neither is he uniform in that mode of computing; for in several places he ascertains the time in our vulgar method, by the hours of the night or day; as p. 45, 96, 109, &c. He is not more consistent in reckoning by the months: sometimes it is by the ides and the kalends, p. 33, 41, 92; at others, according to the present stile, by the first, second, third day, &c. p. 62, 70.

The same want of uniformity appears in his proper names; he sometimes translates them (i.e. their signification), as Newcastle, *Novum Castrum*, p. 57; Holyrood-house, *Sanctæ Crucis Regia*, p. 45; or a part of them, as, Kilmarnock, *Cella*

Marnoci, p. 53; but more commonly he lets them go without other change than a Latin termination, as, Glenfinninum, p. 30; Dunbarum, p. 47; Strathallanus, p. 67; Falkirkum, Bannockburna, p. 69; which could not be because he was ignorant of their meaning; for he says they are none of them unknown; "non montium, fluviorum, plagarumve nomina (extant) antiquum quiddam et incognitum sonantia;" p. 14, and certainly the signification of Kil, in Kilmarnock, is not better ascertained than that of glen, deen, strath, kirk, and bourn; and, therefore, the difference in his manner of rendering, must arise from his neglect to preserve a consistency.

In his description of the general rejoicing for the Duke of Cumberland's victory, he has admitted, in more than one instance, the mixture of the antient with the modern, besides other matter not unexceptionable.

"Intereà *Dux*, ob rempublicam optimè gestam, uno omnium "fermè per Britanniam ore pater patriæ consalutari. Anglia, "tanquam eo die renata, *campanarum* pulsu personare: grates "D. O. M. ad omnia *pulvinaria* redditæ; regi venerando gratu- "latum effusa multitudo; pro *suggestis*, jam nullo periculo, Cum- "brio devotissimæ voces passim exauditæ; jura, relligiones, con- "servatæ; fœdissimæque tyrannidis, uno die, unius ductu atque "auspiciis, jugum depulsum." P. 112.

Pulvinaria are properly couches, or cushions: and when antient writers use this phrase, *ad omnia pulvinaria supplicatio*, or the like, they express a particular custom of idolatrous service in their temples, very different from any rites of Christian worship. Neither our churches, nor any thing contained in them, can be called *pulvinaria*, unless he will give that appellation to the pulpit, cushions, and ornaments of his *suggesta*. But of these, and of the clergy who filled them, he speaks with little respect. The latter he contemptuously denominates *sacrificuli*, p. 40; and of the pulpits he says, they were "validissima quondam apud Scotos clas- "sica," p. 68; i.e. chief places to sound an alarm in. Yet why he should insinuate that the ministers did not take part

with the government till the danger was over ("Pro sugges-"tis, *jam nullo periculo*, Cumbrio devotissimæ preces passim "exauditæ);" or why, if the fact were so, he should now revive the memory of it by this unnecessary remark, I know not. Certainly Smollett gives another account of their behaviour, and has preserved an anecdote concerning one of them, which is worth remembering, and which I will here transcribe.

"While he (the Pretender) resided at Edinburgh, some of the Presbyterian clergy continued to preach in the churches of that city, and publicly prayed for King George without suffering the least punishment or molestation. One minister, in particular, of the name of Macvicar, being solicited by some Highlanders to pray for their prince, promised to comply with their request, and performed his promise in words to this effect: "And as for the young prince, who is come hither in quest of an earthly crown, grant, O Lord, that he may speedily receive a crown of glory."* Hist. of Eng. b. 2. ch. 8, note.

I have been led to the mention of those remarks and reflections, which Dr. W. intersperses in his work very thickly. They are introduced, as I conceive, partly to instruct and entertain his reader, during the course of an old and well-known story; and partly in imitation of Tacitus, whose manner he evidently follows. In this part he has succeeded better; yet even here, the mischief of his original error still pursues him. Some of his observations, which pass off de-

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cently in a Latin dress, would make but a sorry figure in his native language. I will confine myself to a single example. The action at Falkirk, as he observes, was fought in the midst of wind and rain: and this was greatly unfavourable to the king's troops, because the storm beat in their faces, and the rain made their firelocks useless. Here he inserts an observation upon the nature of gunpowder: his words are, "Adhæc "pulvis nitrosus, quæ est ejus natura, tubis restinctus cor- "rumpitur;" p. 71. Would any man at this day, writing in any language of Europe, think of telling his readers that gunpowder is spoiled by the wet? Or would any man dream of putting this information in an English history, unless it were addressed to a people unacquainted with the use of fire-arms?

But as I have freely censured the performance of Dr. W. in some points which I think reprehensible, so I shall willingly bring forward others, where he appears to advantage.

In his local descriptions he is neat and perspicuous. Of this, the following, of the mountain Coriarach, may be given as an example:

"Mons Coriarichus non modò editus admodùm, sed ab oriente "adeò rectus est, & quasi præcisus, ut parietis ad cœlum usque "subtructi speciem præ se ferat. Juga vicina, etiam per æstatem, "gelida ac fida nivibus. Ipse unico tramite superandus, eoque "adeò tortuoso, ut jumenta sursum enitentia decies septies in "gyrum agi conspiciantur. Adhoc, petris asperis laxisque totus "propè coopertus inhorrescit, quibus desuper provolutis justus "exercitus, vel inermi manu proteri dejicique posset. Nec jam "verticem adsequutis, nihil eluctandum restat, quum neque jugo "simplici continuatus, neque in apicem unicum adsurgens, dorsum "habeat crebris impeditisque valliculis intercisum. Harum sin- "gulas interluunt torrentes montani, nonnunquam aspero, lubrico "nonnunquam fallentique alveo meantes. Adhæc, coryli sylves- "tres & sorbi aucupariæ sponte enatæ latebras insidiis maximè "opportunas itineri circundant." P. 37, 38.

The next extract which I shall make is the account of a very singular exploit that took place near Inverness: a military stratagem which was planned by a lady, and executed by a

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blacksmith. The story is well told, and enlivened with many natural circumstances :—

" Intereà Loudonus Comes, qui haud spernendam regiorum ma-
" num Innernessum contraxerat, Stuartum in vicino commorantem
" clam aggredi statuit. Distat ab Innernesso Moia, principis Mac-
" intotiorum prædium, circiter M. P. IX. Eò, militibus, maximam
" partem, commeatu dato dimissis, concesserat Carolus, à Dominâ
" Macintotiâ, ipsâ gentis principe, (spreto conjuge, qui fermè uni-
" cus è clientelâ regi nomen dederat,) gratissimo exceptus hospitio.
" Vigiliis remissiùs habitis, è clientibus aderant ad summum D,
" minores profectò, quàm qui in hostico propè et ducem et caussam
" belli custodirent. Ea omnia per exploratores Loudono cognita.
" Igitur, delectis ad MD militibus, nocte illuni Moiam pergit, con-
" fecti belli gloriam sibi certò spondens. Cæterùm haud ante pro-
" fectus erat quàm Macintotia, cui nil muliebre præter corpus, lite-
" ris ab Innernesso, quod ad rei ordinem tempusque certior facta,
" de toto commento turbando atque evertendo cogitat. Eum in
" finem, neque Carolo ablegato, ac ne quidem consilii participe fac-
" to, neque in re trepidâ milite in armis esse jusso, fabrum ferra-
" rium cui plurimùm fidebat accersit ; mandatque ut sex tantùm
" septémve è familiaribus suis stipatus viam quâ Innernessum itur,
" insideret, Loudonumque, ludificaretur averteretque. Lubens ob
" temperat homo vafer ac versutus. Jamque in insidiis erant,
" quum pedum supplosione adesse regios moniti, sclopetis quibus
" instructi fuerant displosis, ingenti strepitu discurrunt, aciemque,
" quæ tamen nulla erat, ordinare videntur, ' Dextrâ Macdonal-
" dos, sinistrâ Cameronios,' subinde Lochielium Keppochiumque,
" nota simul et metuenda regiis nomina, compellantes. Jamque
" perculsis auget pavorem caligo et noctis silentium : neque con-
" silio posthac, ac ne vel cæco Marti locus erat : namque his auditis
" unà omnes, quà cuique obviam, turpi fugâ sibi consulere ; socios
" propè exanimes proterere et conculcare, inter itineris angustias
" aliis super alios coarctatis et acervatis. Neque ad stragem cumu-
" landam hoste opus erat ; quum prout quis cuique suorum aderat
" hostis adesset perinfestus : jurgiis denique ac comploratione om-
" nia plena. Mane primo, vibicibus ac luto deformes, pudendum
" in modum Innernessum repetunt. Intereà Carolus, tam periculi
" quàm victoriæ nescius, lecto surrexerat, quum faber reversus,
" haud sine verborum jactantiâ, de rebus à se noctu gestis ordine
" disserit. Scilicet id magnis olim imperatoribus ante triumphum
" licuisse accepimus, quanquam inter vetera, sive famæ, sive for-
" tunæ, exempla, ullo astu triumphatum hostem bis centuplicem
" laboret annalium fides." P. 85—87.

The author's reflections on the event of the battle of Culloden, are just, and solemn, and well adapted to the occasion :—

"Hic erat ille dies reliquæ Britanniæ lætus, Caledoniæ luctuo-
"sus, si quem diem aut lætum aut luctuosum reddere valeant, hinc,
"jus, fas, lex, in æternum stabilita, inde, non unius campi strages,
"quæque stragem vulgò consequuntur, populationes, incendia, rap-
"tus; quin et indomitæ eousque genti mos impositus, neque no-
"cendi modò sed et injurias propulsandi dempta facultas, etiam
"lingua pro virili excisa, et, coalituræ in posterum gratiæ pignus
"iniquum, Celtarum vox extincta." P. 102, 103.

The last passage which I shall now produce is that where he describes the situation of the unfortunate adventurer, when he was traced into the Isle of Uist, and surrounded by his pursuers:—

"Per insulam neque finibus adeò laxam neque incolis frequen-
"tem, ad duo millia hominum nocte dieque commeantes, unum eun-
"demque ore, oculis, auribus perquirebant, quem in finem itinera
"obsessa fuerant, portus trajectusque custodiis occupati, etiam
"mare ipsum celocibus ac naviculis infestum excubabat. Hæc in-
"ter discrimina per mensem integrum Carolus insulanos fidissimos
"habuit. Iisdem, ducibus unà et exploratoribus, usus, noctu sæpis-
"simè per stationes hostium elapsus, alia ex aliis latibula quærere;
"quæ apud regios agerentur, nihil incompertum habere; ipse non-
"nunquam, è proximo, verba per silentium minacia exaudire,
"trucesque hostium vultus inter ignes collustrare." P. 113, 114.

All the circumstances of this description are well chosen. In the latter part, the lively images are represented as in a picture: they are grand and terrific, and remind us of the author's great original. I have selected these four specimens to shew, by as many instances, that Dr. Whitaker, notwithstanding the faults in his writing, is capable of adorning his pages with the perspicuous, the natural, the pathetic, and the sublime.

I must now proceed to consider his book in another view.

He sets out with observing, that the subject of his history may give a lesson of prudence to governors. I have already mentioned what that is.* In my opinion it may teach the people something more important, which he has omitted; *viz.* the wickedness of disturbing a settled government that is not greatly

* See above, page 425.

or dangerously tyrannical; and the folly of men in shedding their blood (as the friends of the exiled family did) in support of hereditary right. He says, none of the Stuarts had a cruel disposition; nemini animus per se cruentus, p. 4. Surely he forgets James II. and his government in Scotland, during the reign of his brother. Burnet has compared Charles to Tiberius. In the malignant parts of his character, James bore a nearer resemblance to that tyrant: he had not indeed so much dissimulation; that vice was corrected by his bigotry: whether or no his character was the better for it, I stand not to enquire.

The descendant of this family, and its representative in 1745, is the hero of Dr. Whitaker's story. But he does not well sustain that character. I shall not resort to other authors for any thing concerning him, but take the account as Dr. Whitaker has given it. His first landing on the coast of Scotland was an act of boldness beyond heroism. He came (says Dr. Whitaker) a foreigner, ignorant of the language and manners of the country, without troops, with little money, hardly any arms or ammunition, more like one escaped from shipwreck than an invader. Cameron of Lochiel, the chief of a clan, was the first person he applied to, and upon whom he chiefly depended. This friend shewed him the hopelessness of his enterprise, and intreated him to go back, and wait for a better opportunity. But to this he would not listen. Let Dr. Whitaker relate what followed:

"Juvenis indignabundus in hæc verba prorupit: 'Quum tu, "Lochieli, cujus in fidem ac prope tutelam, tanquam domûs regiæ "spectatissimi et integerrimi clientis, me permiserim, belli tamen "aleam exhorrescas, mihi certum est et obstinatum, paucis ab-"hinc diebus, passo hoc in littore vexillo, solium avitum utcunque "repetere. Tu verò abi, et, principe periclitante, otio fruere.' "Tum demum Lochielius animi victus, manus dedit." P. 30.

Notwithstanding the magnanimity which the Doctor puts into this speech, the conduct was blindly obstinate; and Lochiel, if, instead of yielding, he had sat still and left him to

his fate, would have been a wiser man, and acted more honestly towards his party. I am willing to believe all that is alledged of the young adventurer's prowess, p. 48, 49, 71, 77, and other places: he had a prize in view which might well excite him to encounter hardships and brave dangers; but he possessed nothing of that energy and superiority of mind, which might controul his refractory followers, or inspire them with confidence. He was a good standard for his party to rally around; but, like that, an instrument in the hands of those that carried him about: and he is but little interesting till he begins to suffer.

When, therefore, I read these lines in the title-page of this history,

> " At tibi nos (quando non proderit ista silere)
> " Digna damus, JUVENIS, meritæ præconia vitæ:
> " Haud alium tantâ civem tulit indole Roma,
> " Aut cui plus leges deberent recta sequenti;"

I was somewhat at a loss to know how I ought to apply so illustrious a character. I doubted whether the *Juvenis* in the motto was not the same *Juvenis* who appears in the 76th page of the book, " tanquam Deus à machinâ," (as the Doctor says,) to bring on the catastrophe of this tragedy: and upon supposition that it was so, I took the last line to be a gentle reprehension of some acts that followed the victory of Culloden. Dr. Whitaker himself must confess that here is room for doubt, since he sets the two royal youths on a par in the following comparison, or rather gives the preference to the Duke of Cumberland:

" Jamque tandem Stuarto parem dignumque æmulum nacto, " haud abs re fuerit, aut lecturis injucundum, par juvenum egre- " gium inter se componere. Nempè regiis utrique natalibus illus- " tri, accedebant forma imperio digna*, indoles excelsa, belli stu-

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* Here is a seeming contradiction to what is said of the Pretender, p. 46: " Regii, oris venustatem agnoscere; oculorum aciem

" dium propè ingenitum, laborum, quanquam in purpurâ nutrito,
" tolerantia, odia insuper plusquàm civilia, quum erga parentem
" officiosè ambo dimicarent, hic ut diadema amissum reciperaret, ille
" partum ut tueretur; dispar tantùm partibus fortuna." P. 76, 77.

It appears from hence, that the two rivals have a disputable claim to the verses. I think them as applicable to one as to the other, and leave the title in abeyance.

Yet even in his wanderings and adversity, the Pretender does not appear so great as some others of his fellow-sufferers. He displayed courage, and fortitude, and constancy; but he endured no more than hundreds of his party did; while he alone was exempt from those trials which they withstood, who were assisting in his concealment and escape. They renounced safety and wealth for his sake, and exposed their lives to preserve his. These were men whose virtue might have afforded to Dr. Whitaker a just subject for reflexions, but which I do not find in his book.

Yet while he passes over such men with a transient commemoration of their fidelity, he expatiates upon the bodily sufferings of their prince as matters better deserving our notice. His scanty and coarse food, his hard lodging, his patched and tattered apparel, are topics to which he returns more than once. See p. 108, 110, 126, 128. The paragraph below is a curious specimen. He relates that the Pretender was conducted by his guides to a cavern in the Highlands, where he found seven men who made that their habitation, and subsisted by plunder.

" Hæc inter, Carolum, quanquam inhonesto sordidoque cultu
" deformem, singuli agnoscunt, genibusque flexis omni officio at-
" que obsequio colunt. Nempè regio juveni (ita in amplissimâ
" dignitate ludere gestit fortuna) toga rustica fuit, tunica lacera ac
" detrita, cervical pannosum, femoralia tunicæ similia, caligæ cor-
" rigiis adstrictæ, pedibus ita per lacunas extantibus ut soleatus

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" atque fulmen, incessum denique habitumque imperatoris planè de-
" siderare sese aiebant." But perhaps his meaning is, that it was not really so, only the royal party said so.

" nudipésne incederet meritò dubitaretur ; interula denique, quæ " & unica misero fuit, illuvie ac squalore obsita. Enimverò ne- " gabant generosi latrones has sordes sese diù laturos : neque homi- " num fluxa fides ; namque, paucis post diebus, servato tempore, " quo milites quidam regii nullo ordine ab Arce Augusti Straglassi- " am usque pergerent, equisones à tergo adorti, præfectorum " sarcinas diripiunt, quo facto, in silvas vicinas dicto citiùs abditi, " cutem Principis meliùs deincèps & elegantiùs curatam præstant." P. 123.

The changing of clothes here mentioned reminds me of another change that resembles it ; the change of clothes which king Charles II. made, while he lay hid in the country, after his defeat at Worcester : and as Dr. W. has drawn out a parallel, between the two royal personages in their perils, their sufferings, and their fortunate escape, I will furnish one other point of comparison. The circumstances are reported by Lord Clarendon in these terms.

" Here he (Charles) now dressed himself, changing clothes with his landlord : he had a great mind to have kept his own shirt ; but he considered that men are not sooner discovered by any mark in disguises, than by having fine linen in ill clothes ; and so he parted with his shirt too, and took the same his poor host had then on." Hist. Reb. Vol. 3. p. 415. 8vo Ed. 1717.

The good-natured robbers, who could not bear to see their prince in a ragged and dirty plight, procured him handsome clothes, which he was incautious enough to wear at the hazard of being discovered by any one who should see him. King Charles put off his good clothes to avoid the same hazard. The monarch here appears to have been more prudent than his kinsman.

Yet there is one point of time when Dr. W. has shewn the unhappy wanderer in a dignified and noble character. I will quote the passage.

" Nocte imbribus procellisque fœdâ, profecti unà cum Stuarto " contubernales, servatis asperrimorum montium jugis, manè ex edi- " tissimo loco lacum Lochium despiciunt. Ibi, præterquàm quòd " subjectas inter valles virorum principum, eorundemque amicorum

" præcipuorum, tecta aut jam fumantia, aut incendio nuperrimè " absumpta, ipsum totius mali causam, angebant, diem totum impas- " tus duravit." P. 125.

When he stood cold and hunger-pinched on the mountain, beholding the country all around him laid waste with sword and fire, and beat his breast for anguish to reflect that he had been the cause of such devastation, he was greater than in his royal splendour at Edinburgh, or his gallant victory at Preston-Pans.

But Dr. W. makes too large a demand in favour of his hero, when he applies to him, from Livy, part of the character of Scipio, and by implication, sets him in some comparison with that illustrious Roman. The words are these ; Ipsi Carolo " prima pars vitæ memorabilior quàm postrema fuit ; quia, in juventâ" res fortiter quanquam infeliciter gestæ, postea " defloruere, neque præbita est materia ingenio." p. 144. The words within inverted commas are from Livy, lib. 38. c. 53. Now when Livy says the latter part of Scipio's life was not so memorable as the former, it is only because the former part was so eminently worthy of remembrance ; in which time (as Livy there adds) he brought to a happy issue as great and dangerous a war as ever Rome was engaged in. In the latter part of his life nothing occurred to call forth his transcendant abilities ; but he then filled some of the highest offices of the state. The latter period of the Pretender's life was spent in quiet and retirement, and I am not desirous of intruding into his privacy.

There remains but a point or two more for animadversion. Dr. W. p. 139, adopts and commends the opinion of Cicero respecting forfeitures in cases of treason. The passage, as it stands in Cicero's epistle runs thus: ' Nec verò me fugit quàm sit acerbum parentum scelera filiorum pœnis lui : sed hoc præclarè legibus comparatum est, ut caritas liberorum amiciores parentes reipublicæ redderet.' Cicero wrote this to Brutus upon the occasion of Lepidus's forfeiture ; when he was declared a public enemy for joining with M. Antony. But

Dr. W. should have recollected that Cicero took off this forfeiture at the request of Brutus, and acted contrary to this opinion in the same case upon which he gave it. Vid. Ep. ad Brut. 15. & 18. Besides, Cicero speaks upon a very partial consideration of the matter. I will produce from our own annals, the arguments of a nobleman, who weighed the subject more justly. In a debate in the house of lords in 1745, upon the clause of an act of parliament for continuing * these forfeitures, the duke of Bedford spoke to this effect.

"We are here assembled to deliberate not for any particular purposes or narrow plans, but for the great end of Society, the

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* "In order to abolish such hereditary punishment entirely, it was enacted by statute 7 Ann. c. 21, that after the decease of the late Pretender, no attainder for treason should extend to the disinheriting of any heir, nor to the prejudice of any person other than the traitor himself. By which the law of the forfeitures for high treason would by this time have been at an end, had not a subsequent statute intervened to give them a longer duration. The history of this matter is somewhat singular and worthy observation. At the time of the Union, the crime of treason in Scotland was, by the Scots law in many respects different from that of treason in England; and particularly in its consequence of forfeiture of entailed estates, which was more peculiarly English: yet it seemed necessary that a crime so nearly affecting government, should both in its essence and consequence be put upon the same footing in both parts of the united kingdom. In new-modelling these laws, the Scotch nation and the English house of commons struggled hard, partly to maintain and partly to acquire a total immunity from forfeiture and corruption of blood: which the house of lords as firmly resisted. At length a compromise was agreed to, which was established by this statute, viz. that the same crimes and no other should be treason in Scotland that are so in England; and that the English forfeitures and corruption of blood should take place in Scotland till the death of the then Pretender, and then cease throughout the whole of Great Britain: the lords artfully proposing this temporary clause in hopes, it is said, that the prudence of succeeding parliaments would make it perpetual. This has partly been done by the statute 17 Geo. II. c. 39.; the operation of these indemnifying clauses being thereby still further suspended till the death of the sons of the Pretender." Blackstone's Comm. Vol. IV. c. 29. p. 384. 8vo. edit. 1773.

What was foreseen has happened: the act was made perpetual in 1799.

general happiness; that as we are not to gratify the caprices of the people by vilifying the dignity or restraining the power of the throne, so we are not to appease the suspicions of the throne by sacrificing the safety or honour of the people; we are to support our sovereign, indeed, but not by such means as destroy the ends for which sovereignty was established, the public welfare and common security.

"The motion is therefore in my opinion wholly indefensible, because, though it should be granted that it may add some security to the throne, it must in proportion impair the happiness of the people, as it must fill the nation in this time of general commotion with anxiety; and oblige almost every man to the unnatural and unavailing care of watching the conduct of another, and at last must involve thousands in undeserved misery, by punishing them for crimes which they did not commit, and which they could not prevent, and inflicting penalties therefore, which can have no other effect than that of enriching by forfeitures the minions of the court.

"These reasons, my lords, are sufficiently powerful to justify me in opposing the motion; and yet there remains another, which perhaps, when it is fully examined, may appear equally weighty. Notwithstanding the happiness of our present state, the protection of our right and the security of our property; notwithstanding the confidence which may be reposed in the equity, the moderation and the wisdom of his majesty, and the hopes which we may reasonably have of being governed to all succeeding ages, by his illustrious descendants, with the same justice, magnanimity, and prudence, yet I am not yet confident that these hopes may not be disappointed. I know not any evidence by which I can ascertain the continuance of these blessings, or by which I can prove to the people of England, that there never will come a time, in which a superstitious, or ambitious, or a tyrannical prince may once more attempt the subversion of their rights, the seizure of their properties, or the abolition of their religion. I am not certain that our constitution is so strongly built, that it can never want repairs; or that our laws are so judiciously formed, as that they may not become, in the hands of rapacity, the tools of avarice, or, in the hands of cruelty, the scourge of oppression.

"Whenever this fatal period shall arrive, it must be granted, my lords, that another revolution will be necessary, and that every law, which shall hinder the people from making use of the only remedy which then remains, will obstruct the public happiness, and counteract the good design of government; and surely, my lords, a law which involves the son in the guilt of his father, must naturally extinguish that ardour of patriotism, by which all revolutions have been accomplished. For who will be found sufficiently hardy, to oppose the crown, when, if he should happen to fail, he must not only perish as a traitor, but sink his whole posterity in poverty and disgrace?

"Since therefore, my lords, it appears to me not more likely that the king of England will be in danger from his subjects, than the people of England will be in danger from their king, I think it conve-

nient to hold the balance equal between them; as I would not give the people any exemption, which might encourage them to rebel, I would give the crown no such prerogative as may encourage any future monarch to oppression.

"Thus, my lords, I have laid before you the arguments which influence me to disapprove the motion, and which will, I believe, determine me to vote against it: for though I am desirous to secure the throne, I would not willingly secure it by disarming the people, but by placing them as guards before it." Parliamentary Debates, Vol. I. p. 187. 8vo, edit. 1792.

Concerning the immunity which Dr. W. would claim for the Pretender, p. 139, upon the score of his being a foreigner, and therefore not subject to our laws, I differ from him. The Pretender was a private person, not authorized by any sovereign power, nor entitled, according to the law of nations, by his own situation or circumstances, to make war; and therefore, if taken, might justly be subjected to punishment. Whether or no it were justifiable to set a price upon his head, is a question upon which I will not presume to speak: but, without alluding to the act of any particular nation or government, I scruple not to affirm, that to propose a reward or pardon for bringing in any man, *alive or dead*, is to offer a hire for assassination.

And now, having concluded the observations which I had to make upon the several parts of his book, I would willingly ask the author a question upon the general subject of it. To what part of the British nation, does he think the remembrance of the transactions which he relates, will be pleasant or honourable? Not to the army; for he tells them of their disgraces. Not to the inhabitants of the Highlands; for he reminds them of their faults, and their chastisement. Not to the royal party, and the government; for he blames their severity. The transactions, he acknowledges*, are as interesting to us as if they were our own. To make choice of these, therefore, for a subject of history, is to insult us with our domestic misfortunes and errors; and to recall to public notice those facts, which one party would wish to conceal, and the others must be ashamed to remember.

* 'Ut factis indoleamus tanquam nostris.' P. 2.

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